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SIGNS OF THE TIMES

CHRISTWARD MOVEMENTS IN INDIA

MASS movements toward Christianity still continue among the lower classes in India in certain large areas. It is of course true that there are many causes for this movement, not the least of which is the hope of these 50,000,000 outcastes that they may better their condition materially. At the same time a tremendous opportunity is presented to lift these people Christward, to educate them and to show them a higher manner of life than the low moral and physical plane on which they have been living. If the Christian Church neglects this opportunity the movement will drift into materialism.

The outcastes have been in virtual slavery—physical, industrial mental and moral—but they constitute the backbone of the agricultural system of India and are a very valuable asset to the country. They have been asleep but now are awakening, and are feeling after freedom and enlightenment.

The demand for self-government in India is being led by the higher castes, but this demand is opposed by two parties; by the Moslems who are in the minority and fear that they may be suppressed or driven out as were the Buddhists, and by the lower castes and outcastes who have no relish for political domination by Brahmins. Both of these influential classes prefer to be ruled by the British.

The lower castes especially, and many of the higher castes who have been educated in Christian schools, are beginning to realize that in Christ and his Gospel alone lies the hope of liberty. Several hundred thousand have come into the Christian churches

in the past few years. The greatest problem, as has been frequently said, is the education of these converts. In some districts large numbers are awaiting teachers. The opportunity must not pass unheeded.

Rev. H. T. Vodden, a Church Missionary Society worker in Western India writes: "I seem to spend most of my time and energies saying 'No' to people who come for help. For the greater part of six weeks there has seldom been a moment from 7 a. m. to 7 p. m. where there has not been a queue of people awaiting their turn outside. Our Indian evangelists return from tours to tell of multitudes of earnest enquirers. Deputations come from isolated Christian communities asking for teacher evangelists. We are inundated with requests that have to be refused. Bright children cannot be given Christian schooling and must return to ignorance and virtual slavery because there are not sufficient teachers or funds to establish village schools."

The Christians in India are eager to learn and are willing to make great sacrifices to enable their children to be educated. The soil is exceedingly fertile, the harvest is ready for gathering, but the laborers are too few.

INDIA'S PRESENT DISTRESS

IF it were not for the urgent appeals from war-swept lands, all the world would be stirred by the present critical situation in India as described by Dr. R. A. Hume, chairman of the Mission Committee of Relief. He says: "War, famine and pestilence are combining to make the present season in India the most serious and distressing for a hundred years." When the strength of the people was at a very low ebb because of famine conditions, influenza swept over the country in deadly pneumonic form, carrying off thousands of bread-winners and leaving behind widows and orphans to weep and starve. Many more thousands who have recovered are weakened in body and unable to do their proper work."

India supported the Allied cause in the war with large sacrifice and sympathy. She sent a million and a half young men who voluntarily enlisted, and also contributed vast sums of money by gift or loan. It is hoped that Americans will not forget the terrible testing through which India is passing, and will give her sympathy, prayers and material aid.

HOME MISSIONS IN CHINA

RECENTLY there has developed within the Chinese Church a definite effort to carry the Gospel into the unreached provinces of their country. At a personal workers' conference held last August in Kuling a managing committee was appointed which was since increased to eighty-four members, representing

every part of China. Considerable publicity has been given the enterprise, special hymns have been prepared, mite boxes have been distributed and one worker has already collected and sent in over $1,000.

This is distinctly a Chinese movement. No Americans or Europeans are on the managing committee, though their advice is freely sought. In personnel, method and funds it is strictly a domestic undertaking—more women than men are on the committee, an evidence of a new era in China, where women have always been in the background.

The first efforts are to converge on Yunnan, the southwesternmost province adjoining Tibet, containing 13,000,000 people, 146,000 square miles in area, possessing great mineral wealth, and an ideal climate. The people of this province are ignorant and unevangelized, but potentially this is a strong field.

EGYPTIANS AND THE GOSPEL

CHRISTIANITY was introduced into Egypt in the first century and the Coptic Church is the historic Christian Church of the land of the Pharaohs. But that Church has a name to live and is dead—covered over by a mass of superstitions and ritual. The reason is not far to seek. The Copts have never been a Bible-reading people. Their Christianity is an hereditary faith, not a personal relationship to Jesus Christ. Most of the Copts know more of church forms than of the teachings of Christ. Bibles in Coptic cost so much that few can afford to buy them. Hundreds of villages have no church and no religious services, and as a result many of the Copts are becoming assimilated with their more aggressive Moslem neighbors.

The hope of Egypt is the missionary influence which is needed by Copt and Moslem alike. The outlook for evangelical Christianity is brightened by the defeat of Turkey, the political champion of Islam. Moslems are consequently face to face with a new situation and say that Allah must have decreed that Christian nations should win. Their ardor for pan-Islamism has cooled and all classes are seeking the favor of the British.

"The Christian conflict has changed in Egypt within the last decade," says Dr. S. M. Zwemer. "Formerly the arena was the Koran and Moslem Tradition, now it is the Bible." Moslems are abandoning their dispute as to the perfection of the Koran and leaders are turning to attack the Christian Scriptures. The people are more willing to converse on religious lines and are generally very ready to receive and read copies of the Bible. Many Moslem officials attend Christian services. Egypt cannot be converted by comparative religion, but only by a positive preaching of the Gospel of Christ. Says Dr. Zwemer: "There is no doubt that

in social reform, policy, education, and all the ideals of democracy, educated Moslems are our allies and not our enemies. Although their efforts are spasmodic, they are not unconscious of the need for the uplifting and enlightenment of the masses. Most of them are ardent admirers of much that they consider the best in western civilization. But, alas! too few of their number are ready to help others reach the goal that they admire.

"The war has destroyed Islam as a world political power. Islam stands before the world stripped of every support save its intellectual, moral and spiritual claims. Apostate Moslems are no longer punishable by death. We must therefore press the issue on intellectual and moral lines, and compel decision."

AN INTERCHURCH CONFERENCE IN MEXICO

ABOUT five years ago representatives of the Protestant Mission Boards met in Cincinnati and agreed to divide the territory and to cooperate more closely in Mexico. But the revolutions and counter-revolutions have prevented the completion of the program. Now, however, with the return of peace, the opportunity to carry out these plans has come and on February 18 to 22 the same twenty representatives of ten denominational Boards of Missions met in Mexico City for a conference on the best and most expeditious way to put the final touches on the distribution of territory in that republic. The Committee on Cooperation in Latin America was represented by Rev. S. G. Inman, the Secretary.

Under the terms as agreed upon, the Southern Methodists occupy the border states, the Congregationalists take most of the West Coast, the Presbyterians are concentrated in the South of the republic, while the Disciples and Methodist Episcopal Boards take the central states. The Friends remain in the northeast, and the Baptists are somewhat widely scattered, not having agreed to all the provisions of the plan. In addition to the territorial question the Conference went fully into other matters concerned with the future of the educational and other forms of Christian work in Mexico. President Carranza welcomed the Conference and promised the fullest protection for evangelical work.

Conditions in Mexico continue to improve and the openmindedness of the people permits Christian work to be carried on in all parts of the republic, with protection and welcome for the workers. The delegates to the Conference visited the Protestant work in all sections of the country, various delegates traveling through Nogales, Sonora, Sinaloa and Guadalajara, El Paso, Chihuahua, Zacatecas and Aguas Calientes, Laredo, Monterey and Saltillo; Matamoros, Victoria, Tampico and San Luis Potosi, Vera Cruz, Jalapa and Puebla. This travel was attended with no untoward incident

whatever, and with a far greater degree of comfort than was anticipated. Many encouraging evidences were found of the fact that the country is slowly but surely returning to normal conditions, socially, economically and politically. While some outlying districts are still greatly disturbed, practically all the centers exhibit stable conditions.

This is an opportune time to put into operation the cooperative program of all the Protestant missionary agencies at work in one country, and to show that the Interchurch World Movement may expect practical results in a united solution of the missionary problem.

Now also is an opportunity for the Christians of the United States to prove their real friendship and bring about a clearer understanding between the two neighboring republics.

A JAPANESE CHRISTIAN VIEW OF EUROPE

WE have often read statements referring to the effect of the war on thinking peoples of Africa and Asia. Some who have heard of the conflict between so-called Christian nations have no doubt scoffed at Christianity. Others have had the discernment to see that the failure has been the failure to follow Christ's principles in national and international affairs. The soldiers and laborers who have gone to Europe from China, Japan, India and Africa have come away with a different view of life—sometimes better and sometimes worse than when they went from home. It would be interesting to see inside their minds, to gain their view of the new world into which they have been thrust unceremoniously and the effect on them when they returned home. Even the changes in the character and view point of Americans has been tremendous, whether they have been pastors, Y. M. C. A. workers, women or soldiers.

The impression made on a Japanese General, an earnest Christian, and a man of education and influence, is worthy of study. It is a sign of the tendencies and the progress of the world from an Oriental viewpoint. When General Hibiki, of the Japanese army, passed through New York on his return from France he was asked to give his chief impressions and the conclusions reached as a result of his visit to the chief seat of conflict. His replies are interesting and illuminating. They were briefly as follows:

1. A firm faith in democracy and a conviction that democracy, perhaps after the British rather than the American model, because Japan is a monarchy, must be accepted in Japan.

2. A surprised discovery of the strength of religious faith in France.

3. A clear conviction of God in history. History is not a development of impersonal force nor did commercial or random influence bring America in. It was God.

4. Germany was defeated in the spirit. She was not as yet beaten materially. It was the moral ideals of the Allies which conquered the moral ideals of Germany.

5. America did not have so large an actual part in the conflict as others, but it was America which determined the victory. The scale was even, with the German side preponderating; when America was forced in, the German side of the scale shot up. America's contribution was decisive.

6. In outward appearance Russia's failure was a dark disaster. It prolonged the war and threatened the defeat of the Allies, but in the deeper philosophy of history the hand of God is clear. It meant the overthrow of autocracy in Russia, and in Germany, and assured a new democratic age.

7. Spiritual faith throughout the world, faith in God and in spiritual forces and ideals, have been advanced by the experience of the war.

8. Belief in the Trinity has not been destroyed. The divine character and personality and teaching of Jesus have been brought out with greater clearness than ever.

These observations reveal the solid ground work on which Christians have to build in Japanese character. God is working out his plans in human history. The spiritual conquest is the only one which is really important and lasting. Every nation and every individual has a great responsibility in the world—not because of great power possessed but because *one,* in the Hand of God, may turn the scale and one in league with the devil may bring untold misery and disaster. The reliance on spiritual faith and spiritual forces must be emphasized and Jesus Christ must be accepted as the revealer of God and the one true hope for peace, the manifestation of love, the Way of Life.

A UNION MOVEMENT IN AUSTRALIA

WHILE the missionary boards in North America are planning an Inter-Church World Movement, there is also a new venture in Australia that is full of promise along the lines of Christian education. The Presbyterian and Methodist churches of Queensland have united in establishing two secondary schools, a girls' high school and a boys' college under control of a joint committee.

This is something new in Australia and opens the way for still closer cooperation in other lines, if not for actual organic union.

EDITORIAL COMMENT

INTERPRETING INDIA TO AMERICA

A UNION of Christian students of India in America has been formed with headquarters to try to interpret the spirit and needs of the Indian peoples to those of North America. Of this Society Mr. S. Arga of Union Theological Seminary, New York, is the President. Naturally there are differing view points as to Indian problems. For example missionaries do not agree among themselves as to the preparedness of Indian peoples for self-government, or the relation that should exist between Indian Christians and foreign missionaries. Many Indians in America are dissatisfied with most missionary addresses and missionary books on account of their attitude toward the Indian peoples. Native pride is hurt and they believe that many books and addresses misrepresent India, her character, customs and ideals. There is no doubt some truth in this. Some speakers naturally relate unusual incidents as if they were of common occurrence. They select and describe the picturesque and sometimes grotesque scenes as though they were prevalent. Photographs of disagreeable, unsanitary and immoral conditions are presented as though they were characteristic of all India.

It is natural that Indian Christians should be sensitive. They wish to present the attractive features of their country and people —its beautiful scenery and fine buildings, the intellectual acuteness of its educated classes and the ideals and strength of many of its institutions. But it must be remembered that India is a peninsular continent with a great variety in races, languages, customs and conditions. What is true of Brahmins is not true of outcastes, and what may be said of the Robber Caste will not describe the "sweepers." There is much that is attractive in India in the philosophy and patriotism of certain classes, but there is much also that is repulsive and degrading. The missionary purposes of the addresses must be taken into account. The evils must be shown in order that the remedy may be applied. The people as a whole are still ignorant and weak and untrained in civilized ways, and are unfit for complete self-government. Brahmins and Moslems, Jains, Parsees and outcastes do not agree among themselves. There is much to be done in India to prepare the people for self-government and to root out degrading customs.

There is however a real need in promoting a fuller understanding between India and Anglo-Saxon peoples, and the above

mentioned Union may render a great service if its members will be as honest and impartial and thorough in their presentation of things Indian as they wish the missionaries to be. Misrepresentations cause only friction. The spirit of Christian truth and love is needed to promote a Christian understanding and more effective service in leading India to the feet of Jesus Christ.

BIBLE READING IN PUBLIC SCHOOLS

CHINA has recommended the use of the Christian Scriptures in some of the public schools of that republic, but still many of the schools in America neglect this highest source of wisdom and power. On the Bible are founded the laws and ethics and Christian faith of the civilized world. It is the most widely circulated book in the world—with over 30,000,000 copies distributed in one year—and yet millions of Americans are ignorant of its teachings and neglect the reading of it.

Rev. R. R. Marquis has gathered some interesting facts about the extent to which the Bible is admitted in the schools of various states, in the majority of which no definite legislation on the subject has been enacted. In Massachusetts, Pennsylvania and Tennessee not less than ten verses, and in New Jersey not less than five verses are required to be read at each session in the public schools. A teacher is subject to dismissal in Tennessee for failure to comply. In Georgia, North Dakota and Oklahoma, Bible reading is not definitely prohibited; while in New Hampshire, Connecticut, Texas, Iowa, South Dakota and Colorada the law permits the Bible to be read in schools. Nebraska allows it to be read without comment and studied as literature; Ohio and Virginia leave its use optional with the Boards of Education. Rhode Island, Delaware, West Virginia and Missouri have left Bible reading to the option of the teacher. In New York, pupils cannot be compelled to attend Bible reading. While no law demands the reading in Maine, Vermont, North and South Carolina, Florida, Arkansas and New Mexico, public sentiment does require it; and the custom is also general in ten other states. Thus it is seen that the Bible has at least the right of way in the majority of states.

In Louisiana, where Roman Catholics predominate, the law forbids Bible reading. Legal opinion in California decrees that the Bible is sectarian and sectarian teaching is barred. The Bible is also excluded by the Attorney-General in Minnesota and Washington; in Utah by the Superintendent of Education; in Arizona by statute and in Illinois by the Supreme Court.

Recently the United States Commissioner of Education has appealed to the Federal Council of the Churches for help in Americanizing the foreigners, and many who are more interested in

patriotism than in religion have come to the conclusion that the Bible, if read in the public schools, would do much to raise the national level of morality. Wonderful work has been done in some schools to make children good Americans; would that as much interest might be shown in making them good Christians.

WHAT SHALL BE DONE WITH GERMAN MISSIONS?

REV. Burton St. John presents in this number of the REVIEW the problem of German missions after the war. Three attitudes are taken in missionary circles: First, obliterate the German element and turn work and equipment over to missionary agencies of neutral or allied countries. Second, return the missions to German societies and allow them to continue their work under certain conditions. Third, judge the case of each mission separately and in general hold the German missions in trust for them until such time as it may seem best to finally decide their fate.

The fate of captured German territory and the regulations controlling German subjects and activities in allied territory must be left to the decision of allied governments. Missionaries look on the problem from the standpoint of the Kingdom of God. The influence of German missionary agencies is however, bound up and largely determined by the attitude of their representatives to the great moral questions involved in the war. It is, therefore, with special interest that we look for some disapproval of the national attitude of the German people, and a statement to show the real mind on the part of German missionaries concerning the moral issues involved—truth, humanity, and reliance on spiritual, as opposed to physical ideals, forces and conquests.

The attitude of the best type of German missionaries toward these questions is revealed in an article by a member of the Basel mission (Switzerland), that appeared in the *Evangelisches Missionsmagazin* for February. In his "Word to Anglo-Saxon missionaries" the author says in part:

"There are three requests which we would ask them (editors of missionary periodicals) to consider: (1) During the war love and truth have often been sinned against in your mission papers and mission talks, and the already imperilled ties of the missionary have been still more endangered, while surely we missionaries should be the last to lightly regard the ties of missionary fellowship. We ask that bitterness and passion may no longer prevail among those whose life, like ours, is devoted to the work of Christianity. Remember now your share of the responsibility for the oneness of the Church of Christ, and work toward peace, toward mutual understanding, and toward mutual devotion to God, instead of toward hate, toward division * * * Bear witness to the spirit in which your German colleagues have worked, so that the way may again be opened to them. The eruptions of the war have left a chasm in evangelical Christianity which is still unbridged and paralyzes

its message to the world. Only Jesus Christ, who has reconciled us with God through His suffering on the Cross, can bridge this chasm. It is we who should endeavor to smooth His way by striving for a true reconciliation in a spirit of repentance and prayer. (2) The question of the possession of the colonies which is now being discussed is not, however, an attempt to improve the condition of the natives, but is simply a matter of colonial conquest. We missionaries therefore should have no hand therein, for our calling is not world politics or the division of the spoils of war, but to carry forward the teachings of Christ. (3) It has been solemnly declared that henceforth German missionaries are not to work in British possessions, because they would labor in a spirit of enmity. We have no power to effect the change of such a decision, although we take occasion to record a solemn protest. The German missionary in English colonies has done missionary work, not political work. We well know that you, too, have no power to change this decision, but we are disappointed to observe that you have bowed to it without protest."

The attitude of Christian missionaries of the allied nations toward their former German colleagues is one that truly calls for Christian forbearance and should be regulated by the spirit of Christ. There are, however, sins to be repented of and errors to be corrected, and in planning for the future, we must build on foundations that create confidence and must avoid the mistakes and sins of the past.

IS ABYSSINIA AWAKENING

ABYSSINIA, while not a closed land like Afghanistan, is a backward nation and has been almost untouched by modern Christian missions. The Abyssinian Church belongs among the Oriental Christian sects, and is like the Coptic and Gregorian Churches without spiritual vitality. The members of the Church are not educated Christians, their religion is largely a matter of forms and hereditary faith, and has no missionary purpose.

Recent reports, however, tell of a promising religious awakening in Abyssinia, and it is said that some 10,000 Moslems have been received into the State Church within the last five or six years.

The center of the movement is in Sokota, in the Amhara country, where the apostle of the Christian movement, the ex-sheikh Zaccaria, now called Noaye Kristos, a person of great influence, is established. It is worth noting that this religious awakening is of an evangelical character. Its original cause appears to have been the work of the British and Foreign Bible Society in Abyssinia. These new Christians are very eager to study the Bible, and have organized from among themselves a large body of teachers, said to number about 500, with the object of teaching their youth to read the Scriptures.

THE EASTERN HEMISPHERE
The crosses represent centers of German Missionary Effort

German Missions After the War

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Bureau of Statistics and Research, Foreign Missions Conference

Condensed from report given at the Annual Foreign Missions Conference in New Haven, Connecticut, January, 1919

AT the beginning of the war there were 2,400 missionaries (including wives) in the German Missions* throughout the non-Christian world. These Missions employed 9,000 native helpers, recorded 720,000 baptized Christians, and had 240,000 registered

*With the German Missions have been included the Basel Missionary Society, which has its headquarters in Switzerland. It is made up very largely of German elements, and commonly is included in our thought as among German Missions. Also included with these are practically all of the Moravian Missions in the Eastern Hemisphere.

in schools of all grades. The income of these societies for that year was, in round numbers, $2,250,000. These statistics in themselves are sufficient to indicate something of the extent of the missionary enterprise which was under the direction of German missionary societies.

CHART A

Each cross in the accompanying map marks some center of German Missions. There are two stations in Persia, a few in Asia Minor, a few in Syria, and a few in Egypt. They are scattered throughout western, southern, and eastern Africa. They may be found in India, and up on the Tibetan border. There is quite a block of them in China. In the Dutch East Indies, too, they have had very strong Missions, as well as in German New Guinea, with some work in the Caroline Islands and in Japan.

After peace has been established the German missionaries probably will have the same rights in Dutch territory as they have always had. It is also likely that Japan will not exclude the few missionaries now at work in that country, and that the Missions in the Caroline Islands will not be disturbed. Probably China will put up no barriers, so that it is the most likely country to which the Germans will turn for future extension of their missionary enterprise.

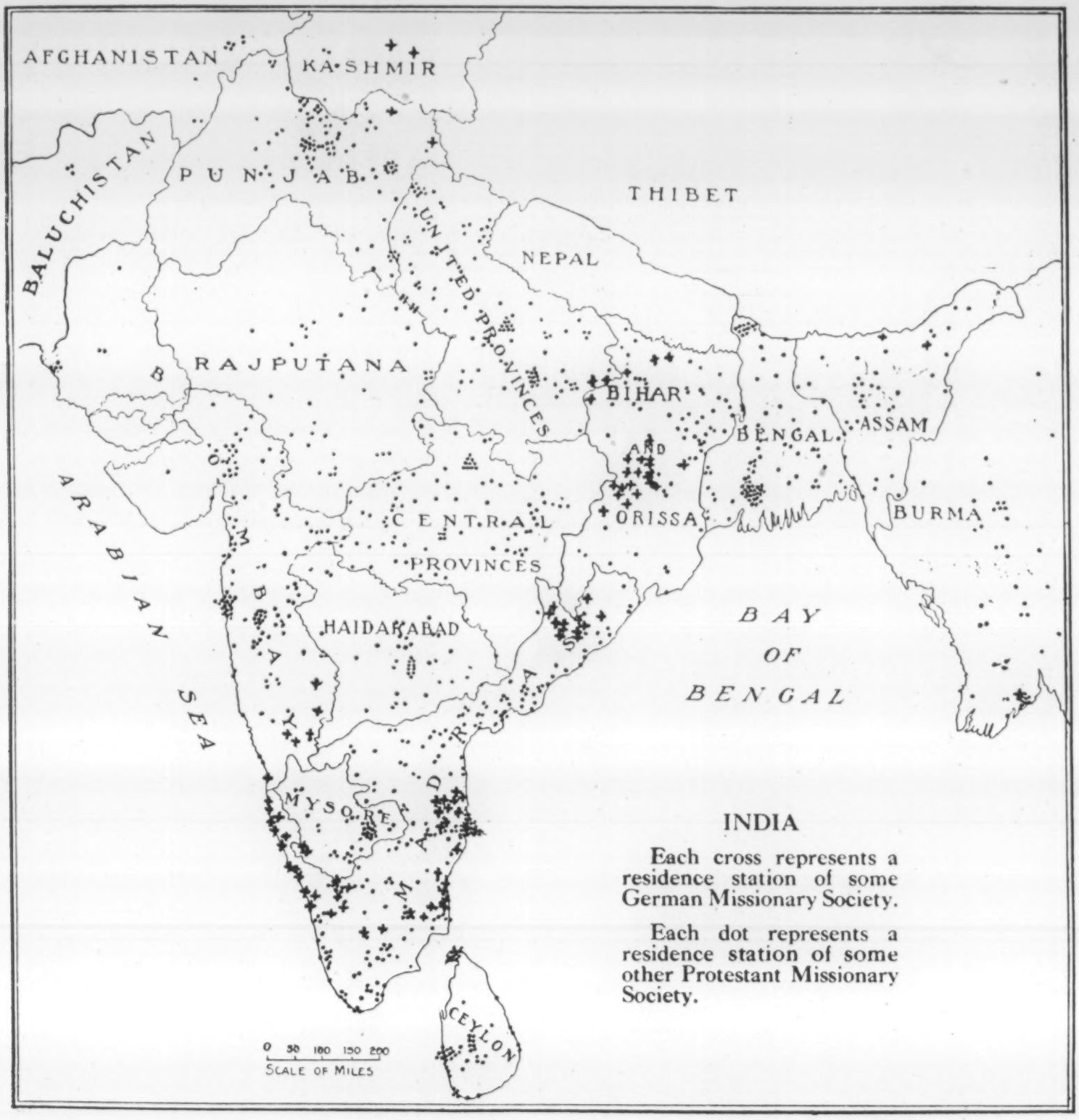
Let us confine our attention to the Near East, India, New Guinea, and Africa—territories from which German Missions may be excluded for a term of years, and in which adjustments are now pending.

In the Near East there were 161 German missionaries working at the beginning of the war. The German Orient Mission had two stations in Persia, while the Kaiserwert Deaconesses, the German Aid Society, and two smaller societies had Missions in Constantinople, Asia Minor and Syria.

Coming to the East Indian Islands, we find in British Borneo two stations of the Gossner Society. In Dutch New Guinea, territory which is now in the hands of British authorities, there was a very strong work of the Rhenish and Neuendettelsau Societies. In these East Indian Islands were 106 missionaries. The work of these three Missions with three stations among aborigines in Queensland, Australia, doubtless must be provided for in some way.

CHART B

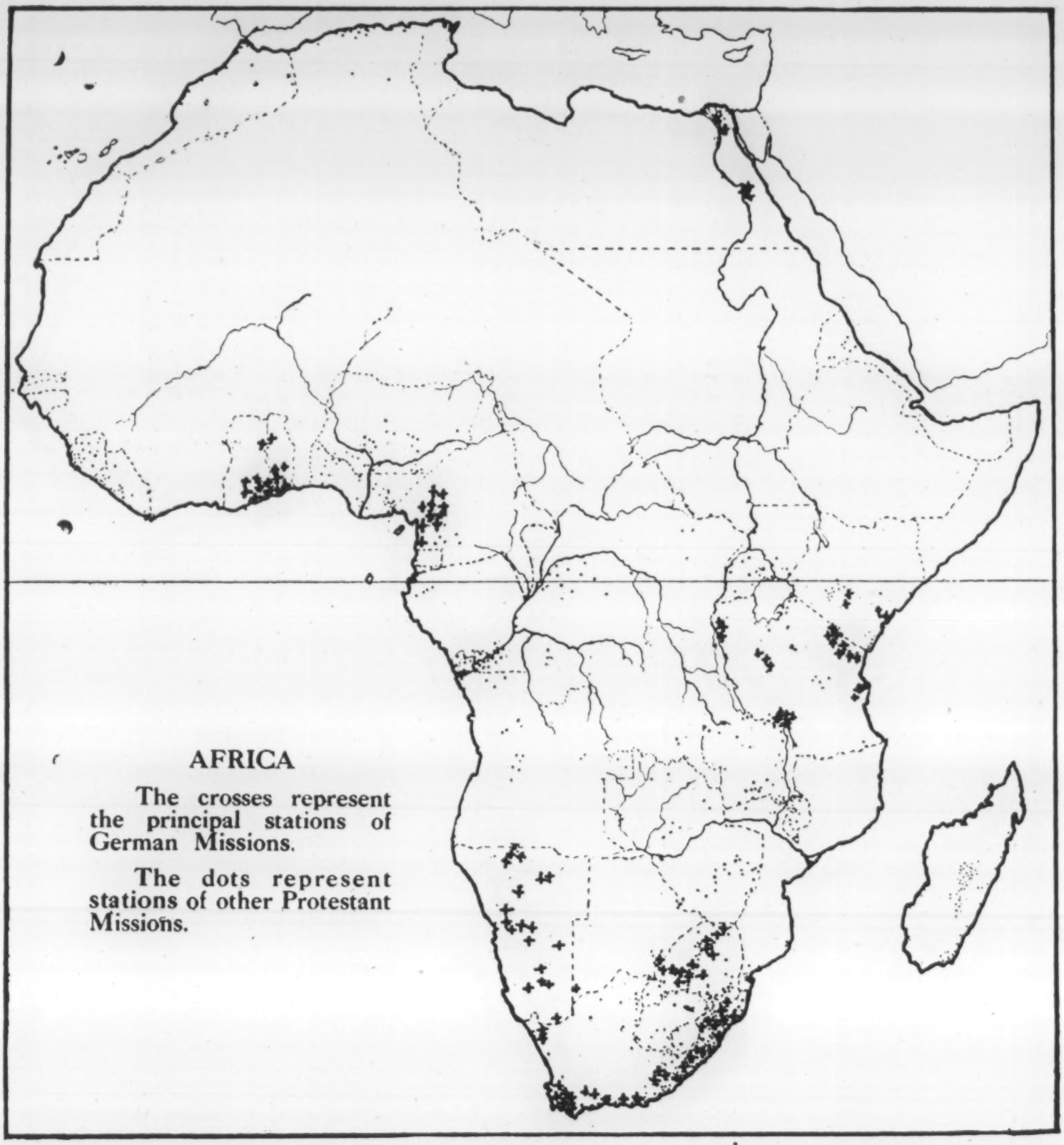
In India there is a far greater problem in the work that was formerly conducted by 452 German missionaries. There are the great Gossner Mission in the northeast, the Mission of the Schleswig-Holstein (Breklum) Society in the east, the work of the Moravians up on the Tibetan Border, the Hermannsburg and Leipzig Missions in the southeast and the extensive Missions of the



Basel Society in the southwest. All these large Missions have a correspondingly large number of missionaries, with a proportionate number of native staff, communicants, schools, and mission industries,—in short, they have all types of missionary work. It may be taken for granted that this whole territory must be rearranged, as far as the German Missions are concerned.

CHART C

In Africa the problem is even greater. Egypt had the comparatively small work of the Kaiserwert Deaconesses in the north and the Sudan Pioneer Mission in the south. On the Gold Coast and in Togoland, the only Missions in existence were those of two German societies, the Basel and the North German (Bremen). Again in the northern part of the Kamerun country there were the German Baptists and the Basel Missions with a single station of the Gossner Mission. In British and German East Africa, par-



AFRICA

The crosses represent the principal stations of German Missions.

The dots represent stations of other Protestant Missions.

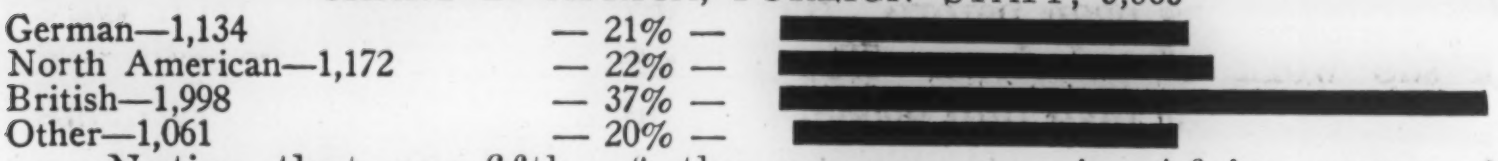
ticularly the latter, were eight or nine societies. From the best information available all the foregoing missionaries have been interned or repatriated. The Missions are either temporarily provided for or are quite without foreign supervision.

Of course we cannot foretell what will be the action of the Peace Conference in regard to the German colonies. It is commonly believed that they will not be returned to Germany. The Governments which take over these colonies probably will not welcome an early return of the German missionaries.

Many of the German missionaries in South Africa have been continuing their work. The Union of South Africa is supposed to have permitted all of the Rhenish Missions in German Southwest Africa to remain without interruption, but what is to be done with these missionaries has not yet been finally determined. At the be-

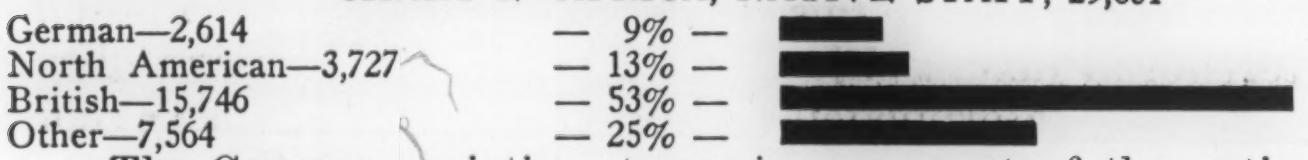
ginning of the war, there were in Africa 1,134 missionaries of German societies. This one fact indicates something of the extent of the problem of adjustment. To get this more clearly before us, several charts concerning African Missions are appended.

CHART D—AFRICA, FOREIGN STAFF, 5,365



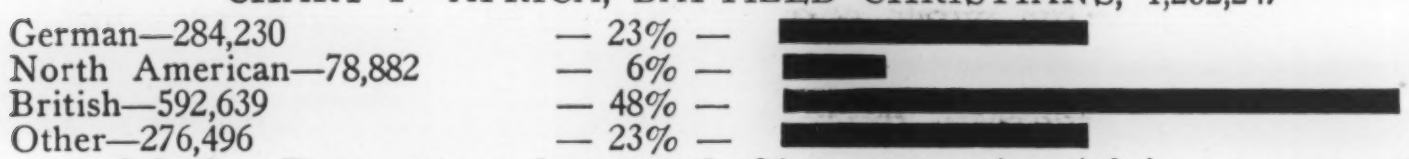
Notice that one-fifth of the missionaries in Africa were of German societies.

CHART E—AFRICA, NATIVE STAFF, 29,651



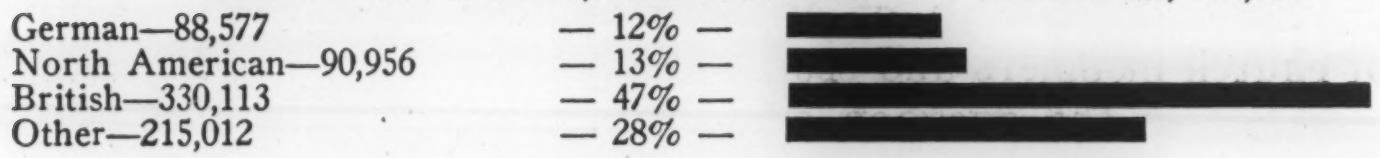
The German societies show nine per cent of the native staff.

CHART F—AFRICA, BAPTIZED CHRISTIANS, 1,232,247



Of the Protestant baptized Christians in Africa twenty-three per cent are connected with German societies.

CHART G—AFRICA, ENROLLMENT IN SCHOOLS, 724,658



Twelve per cent of those enrolled in schools were connected with German societies.

Of all the Protestant Missions in the Continent of Africa, over one-fifth of the missionaries, almost one-tenth of the native staff, more than one-fifth the baptized Christians and nearly one-eighth of the pupils in schools were connected with societies of German origin. This should be sufficient to make it clear that in Africa alone is a tremendous problem.

Referring again to the German Missions throughout the world, eliminating those Missions which will doubtless not be included in this readjustment, we find 1,800 missionaries, 6,000 native helpers, 385,000 baptized Christians, and 150,000 in schools. The annual income which supported these Missions was about $1,500,000.

In other words, the foreign staff was about equal to the staff of all Protestant Missions in Mexico, the West Indies, Central America, and South America. The native staff, the church, and the schools of German Missions in the territories where adjustments will probably be necessary, are much greater than the similar totals for Latin America.

A COMPLEX PROBLEM

This problem is not only great because of its size, but also it is great because of its complexity. There are numerous governmental problems that will have to be met. The attitude of Governments toward missionaries today is perhaps more intelligent than it ever has been before. They are looking with greater care at the work of missions. The adjustments which are planned necessarily must take into account the attitude of the Governments concerned.

As to the Missions themselves, there is the element of territorial juxtaposition. One might jump at the conclusion that it would be very easy to settle this whole question, that the Mission in closest territorial juxtaposition should assume the responsibility for the field. But unfortunately the German Missions have not always placed themselves conveniently beside a society that is able to take over their work. Other things being equal, however, the Board having near-by work should have first claim to responsibility.

Doctrinal propinquity must be taken into consideration. It would be very simple for a Mission of the United Lutheran Church, for example, to take over work of one of the German Lutheran societies. There would be no questions of doctrine to adjust with the native Church. Some of these groups include many thousands of church members and scores of well trained native leaders.

There is also the question of polity. For example, a church that in its polity is Congregational might have great difficulty in taking over the work of a church that had had an Episcopal form of government. Not to give due attention to the accustomed form of church government might lead to much confusion and disagreement.

So complex is this whole problem that it cannot be settled hurriedly or without prayerful deliberation. Perhaps we have been thinking of this question in the terms of American societies. American societies cannot settle this question. No more can the British societies alone make the necessary adjustments. The British societies are just as much interested and just as much responsible as we are. So too are the Scandinavian societies responsible.

Not only so, but it will be necessary to take into conference the German societies themselves. This will not be easy, but the future of the whole missionary enterprise will be tempered in some measure by the Christian spirit shown in the settlement. The questions of property interests especially demand most careful administration. Both sides must be satisfied that the final disposition is in every way eminently just.

Neither let any one forget that other most important element,

the native Church. Before these questions are rightly solved, it will be necessary to confer, in the larger centers at least, with the native Church, and to know that those who take supervision in this new readjustment of work can be met by the Church in a spirit of brotherly love and hearty cooperation.

That the task is great, and that the task is complex, and that it demands the best statesmanship which can be produced is evident. The most careful Christian consideration on the part of Great Britain, the United States and Canada, of France, and the Scandinavian countries and of the German societies themselves should precede each step. The desires and aspirations of the native Church should be a guiding factor. Our prayer should be that whatever adjustment shall come may be in harmony with the will of God. Then only will it be for the advancement of His Kingdom.

TABLE OF GERMAN MISSIONS

Area	Societies	Present Condition
	AFRICA	
Angola	Rhenish	Work undisturbed
Bechuanaland	Hermannsburg	Work probably undisturbed
British East	Leipzig Neukirchen	Missionaries interned or repatriated. Greater part of the work taken over by the Africa Inland Mission.
Cape Province	Berlin Moravian Rhenish	Some unordained missionaries interned. Greater part of the work allowed to continue.
Egypt	Deaconesses Sudan Pioneer	No word concerning the present status of Deaconess Mission or Sudan Pioneer Mission
German East	Berlin	Missionaries of German East Africa interned or repatriated.
		Scottish Missions of Nyasaland have been assisting the work
	East Africa	Not provided for.
	Leipzig	Not provided for.
	Moravian	Scottish Missions of Nyasaland have been assisting.
	Neukirchen	Not provided for.
German Southwest	Rhenish	Work undisturbed.
Gold Coast	Basel	Missionaries interned or repatriated. Work taken over by the United Free Church of Scotland.
Kameun	Baptist	Missionaries (except two or three American citizens) interned or repatriated. The American citizens have continued the supervision of the work.

Area	Societies	Present Condition
	Basel	Missionaries interned or repatriated. Paris Society giving supervision to it.
	Gossner	A single station, now probably abandoned.
Natal	Berlin Hermannsburg	Missions allowed to continue. A few unordained men have been interned.
Orange Free State	Berlin	Missions allowed to continue. A few unordained men have been interned.
Togoland	Basel	Missionaries of Togoland interned or repatriated. The one station of the Basel Mission is under the United Free Church of Scotland.
	Bremen	Bremen Mission with a Christian community of 10,000 by latest information was without supervision.
Transvaal	Berlin Hermannsburg	Missions have been allowed to continue.
	ASIA	
China	Allgemein Mission Basel Berlin Berlin Women Friedenshort (C. I. M.) German Alliance (C. I. M.) German Women (C. I. M.) Hildesheim Kiel Liebenzell (C. I. M.) Rhenish	Except in Hongkong and Tsingtao the missionaries have not been forced to leave.
India	Basel	Malabar work is supervised by the South India United Church. The Mahratta work in the South is under the direction of the National Missionary Council. The outlying stations have been taken over by several neighboring Missions.
	Berklum	Mission supervised and aided by the United Lutheran Church of America.
	Gossner	Mission under the supervision of the Bishop of Chota Nagpur of the Church of England.
	Hermannsburg	Mission aided by the Ohio Lutheran Synod of America and by the Foreign Missionary Society of the United Lutheran Church of America.
	Leipzig	Mission largely under the supervision of the Swedish Church Mission.
	Moravian	No definite word received. Probably not interrupted.
Japan	Allgemein	Work not interrupted.

(Continued on Page 265)

The Masses and the Classes in India

BY THE REV. PRINCIPAL J. C. R. EWING, FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA

Address given at the Student Volunteer Conference, East Northfield, Mass.

INDIA is not a country; it is a continent. Its people do not constitute a nation; they are an assemblage of peoples of diverse nationalities, religions, customs and ideals. It is exceedingly difficult, even for those who dwell amongst them, to form anything approaching a full appreciation of the task still awaiting the Christian Church, within the limits of that huge peninsula. We find there one-fifth of the entire population of our entire planet. There are more people there than in the U. S. A., Canada, South America and Africa combined. The great areas of the U. S. A., France and Russia taken together contain a population less than that of India, with its 315 millions of inhabitants.

We think of these as Hindus, Mohammedans, Buddhists, Christians, Sikhs, Animists and Parsees, or under a wider classification, as literate and illiterate. Of the former there are some 20 millions, of whom more than one-tenth are literate in English. This portion of the population has not only increased rapidly in numbers, but within recent years, has advanced rapidly in influence and is today asserting a claim to be regarded as the leaders of the great masses of the people. That they are truly representative of the silent mass may well be doubted, and the idea that any such relation exists is spurned as ridiculous by many. Nevertheless the fact remains that they have become the spokesmen of the multitude, and are giving direction to the social, political and, in some measure, the religious movements of the day. When a few years ago, Japan, in the far East gained a great victory over Russia, a mighty impulse was communicated to all of the great Eastern peoples. The idea that they must of necessity remain forever in a relation of subservience to the West disappeared for all time. In India people began to claim for themselves "a place in the sun," and to demand for themselves a part in the great drama of human history.

This is not the time for any discussion of those tremendous questions which have emerged there from the greatly altered conditions of modern days. It need only be declared that the people are aroused to the possibilities of the future, and are filled with an ambition for themselves and for their country of a nature which could not have been anticipated, least of all by themselves. The leaders of today are men trained in the learning of the West. The initial stages of this training date no farther back than the days

Duff and Macaulay, and yet it has, in a sense, already transformed the country,—not that it has changed materially the lives or the faith or the ideals of the great masses of the people; but it has given new direction to the predominant life of that portion of the population which furnishes leadership to the multitude.

The introduction of Christian ideas through the study of English literature, and especially through the agency of Christian missions, is largely responsible for present conditions.

The ethical ideas current amongst men of education, belonging to all the religions and societies of the land, are derived to an almost startling degree from the New Testament. But they have not been led to the full, or in most cases, even the partial acceptance of Jesus Christ as Saviour. It is true that from the time of Alexander Duff onwards, individuals, some of whom became mighty as leaders in the Christian Church, have entered the Kingdom from amongst the higher classes of the people, both Hindu and Mohammedan. Instances of such men are many, and some of them might be cited, did time allow. Nevertheless, the situation is such as justifies one in pointing to the millions of the higher classes as constituting today one of the most needy and hopeful fields for direct missionary effort to be found in any country.

It is imperative that the Gospel of Christ be given, and its adaptability to their needs be shown to men who have left behind all allegiance to the idolatry and superstitution which characterized the attitude of their fathers, and who are in a position where they may be induced to give a thoughtful hearing to the claims of that faith which announces itself as the fullest supply for all the needs of all men.

A great advance in the work now being done by the missionary schools and colleges, the Y. M. C. A. and organizations for the preparation and dissemination of Christian literature is an obvious necessity of the hour. If such advance be deferred, much of our opportunity will be forever lost. The present political crisis is also a crisis in the missionary history of the country.

At the present moment all existing effort avails to touch but a small proportion of the classes referred to with anything closely approaching an adequate presentation of our message. And meanwhile the people of whom we speak, are rapidly advancing to positions of influence and authority, great numbers of them having learned but little of Christianity, and that little in many cases, alas, from institutions and organizations established for the purpose of counteracting the influence of the Gospel.

For this specific task a small army of Indian, European and American recruits must somehow be enlisted. The call is for the

brightest and best young people of the Church. Should you enter that field you will find a sphere in the midst of those intellectual, cultured and, in all respects, intensely interesting people, that will make a constant and strenuous demand upon all that you are, and all that you may have acquired throughout the years of your preparation.

Such a gift from the Church to India is something that must be forthcoming soon, if the hopes entertained during the past years are not to be shattered, if the splendid opportunity of the hour is not to be ignored, and if the blessing that has been promised to a faithful Church is to be realized.

The number of converts from the educated classes during recent years is, by no means, an accurate index of the results that may be expected. The leaders of a nation are being prepared for the time when they will enter the Kingdom. In spite of the loosening of the bonds of caste and the removal of much unreasoning prejudice, it is still an appalling prospect that faces the youth or man who contemplates the public profession of his faith in Christ. In exchange for his new faith he must relinquish everything which men commonly count dear.

He hesitates, and can you wonder at this? He temporizes, and is lost.

Young men and women, such men and women need such men and women as you, that through your effort in teaching, guiding, sympathizing and loving they may be won to make the great sacrifice.

By way of further emphasizing India's call to you, I desire to speak briefly of that great phenomenon of modern days, known as the "Mass Movement." Time was, within the memory of some of us, when the low caste peoples seemed largely impervious to all attempts to reach them.

Today, the sixty millions of such people constitute a sphere of transcendent interest and promise. Throughout large areas these depressed classes are moving in companies great and small toward the door of the Christian Church. The movement is so rapid and the prospects so bright, that one who has studied the situation with thoroughness was, I think, fully justified in his statement to the effect that were the Church to rise to her opportunity we might reasonably expect, within a decade, to see a body of 15 millions' membership in India. Preachers and teachers are intensely absorbed in the effort to instruct, guide and build up a Church that shall be one of spiritual life and power.

Unquestionably the movement is not exclusively a spiritual movement. In the case of some, the chief thing sought is social

advancement and escape from the practical serfdom of the past. The possibility of such escape it may be assumed is the primary influence in the case of many, but even so, however mixed the motive, the faces of many thousands have turned toward Christ; and though many in the beginning had little idea of Him toward whom they had begun to look, as they have been brought under Christian influences, large numbers of them have entered into lives of Christian knowledge and efficiency. Some of them have advanced to positions of Christian leadership, and the community as a whole is growing not only in numbers but in Christian grace and service.

Here is a demand for a strenuous advance upon the part of the missionary Church of the West. Year after year witnesses an increase in the great body of inquirers. These must be taught and trained for service amongst their fellows. The task of guiding them toward the point where they shall become a part of a great self-governing and self-supporting Church is one of tremendous importance, and a large share in this must necessarily be borne by men and women from the West.

You are called in God's Providence to aid against two great perils: first, the danger lest, under the pressure of the time, a great baptized community should be formed, the membership of which should remain destitute of the life and power which can come only through the knowledge of Jesus Christ, in His adaptability to the need of the lowliest and most ignorant. Second, the danger lest this wonderful opportunity pass, through our failure because of lack of laborers to welcome, receive and guide the vast multitude that is knocking at our doors. The forces of Islam are lying in wait to receive them, if we fail to welcome them, as they come; and both Aryan and Mohammedan, are eager to draw them aside as they enter or have entered our gates, if through failure on our part to give them the fullest degree of spiritual help they are disappointed at what they find within.

In the case of these 60 millions of the lowly, we may say with all conviction, that this is the opportunity of all the centuries. I fear for the Indian Church, for this great multitude which is still without, and for the Christian Church in the West, if this time of all times for the reaping of a great harvest be allowed to pass while we are doing less than our best.

There is a third feature in the situation in India which is likely when clearly appreciated to appeal to a very considerable number of Student Volunteers. I refer to those whose thoughts have been turned to work among the followers of Islam.

Of these there are 67 millions in India. King George of England rules over more Mohammedans than any other ruler on earth. Not long after the death of the prophet some of his followers made their way to Hindustan. Successive invasions from the Northwest were succeeded by many centuries during which the paramount influence in the land was Mohammedan. That prestige was finally overthrown at the time of the Indian Mutiny. During a long period previous to this, the great Mohammedan population had come into close contact with the enlightening and broadening influences of the West, and since then that contact has increased and affected the bulk of the people to a degree which has produced a tremendous impression upon them.

For more than a century Western learning, Christian literature, the Christian missionary, and the Christian ruler, by his life and example, have been touching the lives and helping to form the ideals of Muslim youth. Great and fairly radical reform movements have swept large numbers of them far away from the position of their fathers.

Of these the most noteworthy has been that which centers around the figure of Sir Sayad Ahmad of Aligarh. The Indian Muslim has come to differ widely from his brother in other lands.

This difference lies in his general breadth of culture, his greater appreciation of the views of others, and the wide-spread knowledge of Christian truth drawn from the sources of which mention has been made. It may, I think, be fairly claimed that there is no other country in which Mohammedans are so accessible to the Message of the Gospel as they are in India. The discouraging nature of work for the people of Islam is well known to us all. We know something of the self-satisfaction, the blind faith and the intense bigotry that have tested the fidelity of the Church for centuries. These obstacles are by no means absent from the Mohammedans of India, and yet, there seems to me good ground for the conviction that we have greater reason to expect large results in the near future from amongst the followers of the Arabian prophet, in India, than in the less enlightened lands where his faith has almost from the beginning held uninterrupted sway.

We are encouraged in this belief by the number and quality of accessions from Islam, especially during recent years. Some of the outstanding leaders of the Christian Church, men unsurpassed in spirituality and power are converts from Mohammedanism.

These signs of the times are full of significance, and we joyfully recognize in them the harbingers of a great movement toward Christ, and (may it not be?) the beginning of what will eventually

grow into a mighty Christian missionary advance into the ancient strongholds of that faith which has for so long a time withstood with such stubbornness the efforts of the Church.

Great numbers of men, young and old, are found in India confessing that for them the orthodox tenets of their ancestral faith have little meaning. It is not any longer Islam as a religion but Islam as a symbol and reminder of the past glory of a people to which they still point with pride, that gives so large a degree of coherence to this great section of India's population.

In saying this, I would not be understood as believing that the battle has been almost won. On the contrary, we are sure that the struggle here is likely to be as protracted and fierce as that waged with the forces of ancient and modern Hinduism. But that which I would that you might gather is this, that India as a field for work amongst Mohammedans is second to none in present promise, and that it is not a wild dream which suggests that God, who in His Providence brought Mohammedanism and the Christian missionary into such close contact, under unique conditions of religious freedom for a century, has been thus preparing the way for the most effective advance of all history, into those countries where Islam still reigns supreme.

In our attempt to suggest the special needs and peculiar opportunities presented by a study of present-day conditions in the great mission field of which we speak, we have referred to great sections of the population amounting to a total of about 150 millions. But these are less than one-half of the whole. There remains a great host of Hindus, Buddhists, Jains and Animists who belong to none of the classes indicated, but whom we may not ignore in our estimate of the task that lies before us. It is not to be assumed that these are inaccessible to the missionary, even though their present situation and attitude are not such as to call for special mention, in a statement which aims to suggest peculiar and urgent conditions. Many millions still live largely untouched by the influences which have almost completely transformed the lives and thoughts of their neighbors. Superstition, gross idolatry and complete satisfaction with the traditions of their fathers, characterize them as individuals and communities. Reform in religion, and in social practices is still a thing remote from their every thought. Innumerable objects of worship make their appeal to the blind and needy heart, and receive in response the abject devotion of the lives of the multitude. Adherence to caste regulation is as firmly entrenched as ever in the homes of a great proportion of the people. Many preposterous customs connected with religion and social life, upon which the educated have turned their backs, are as devotedly followed as they were a thousand years ago.

The Pantheistic substructure of all their thinking and its curious development into the greatest system of Polytheistic practice that the world has yet seen, presents to the messenger of the Truth an obstacle the magnitude of which cannot be overestimated.

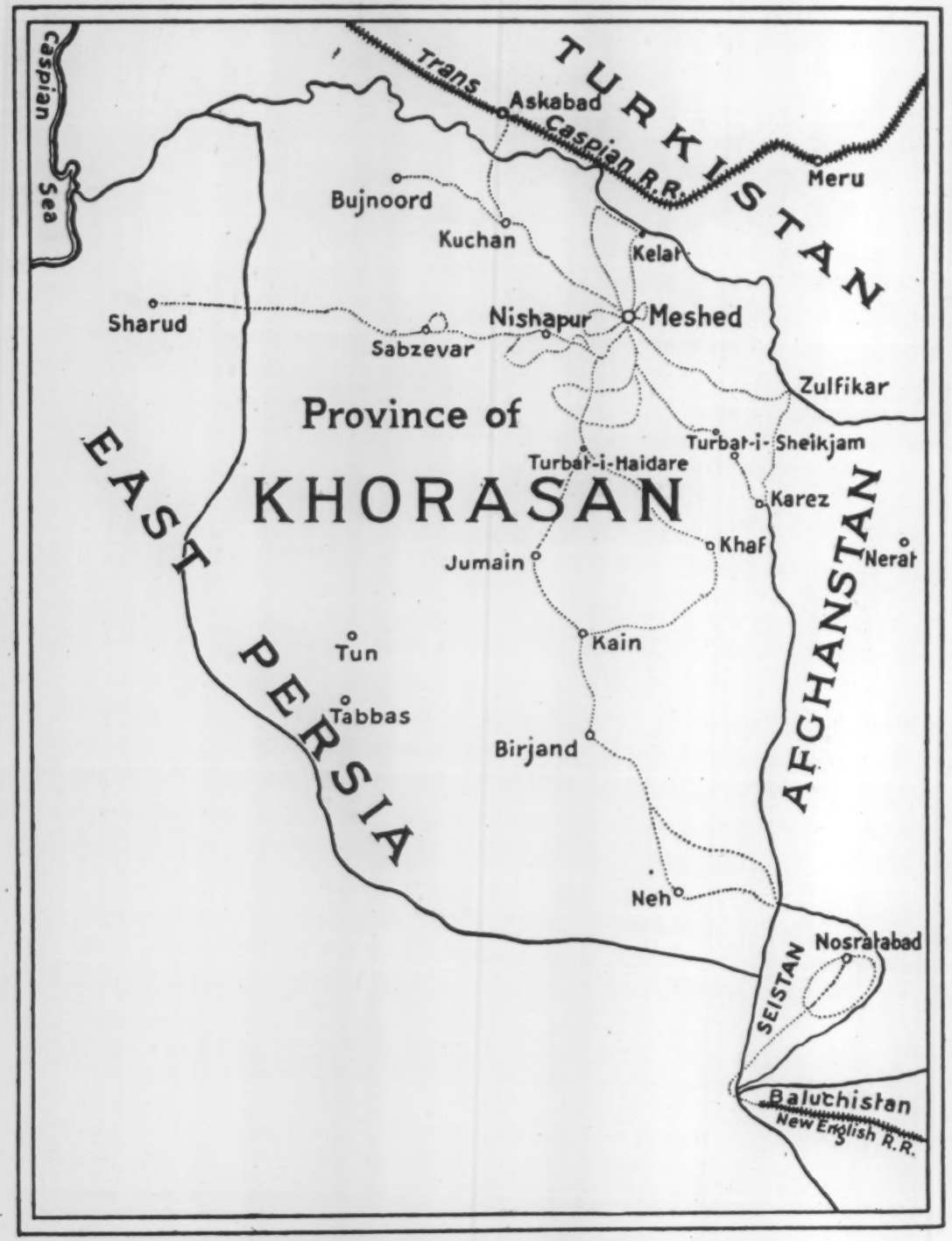
Proud of their ancient literature, and looking with lofty contempt upon a faith which they regard as a thing of today, their condition and attitude challenge our very best, as we set ourselves to the work of understanding them, and their prejudices, and of learning something of the process which must take place in their thinking before they can be expected to intelligently appreciate the message which we long to have them receive.

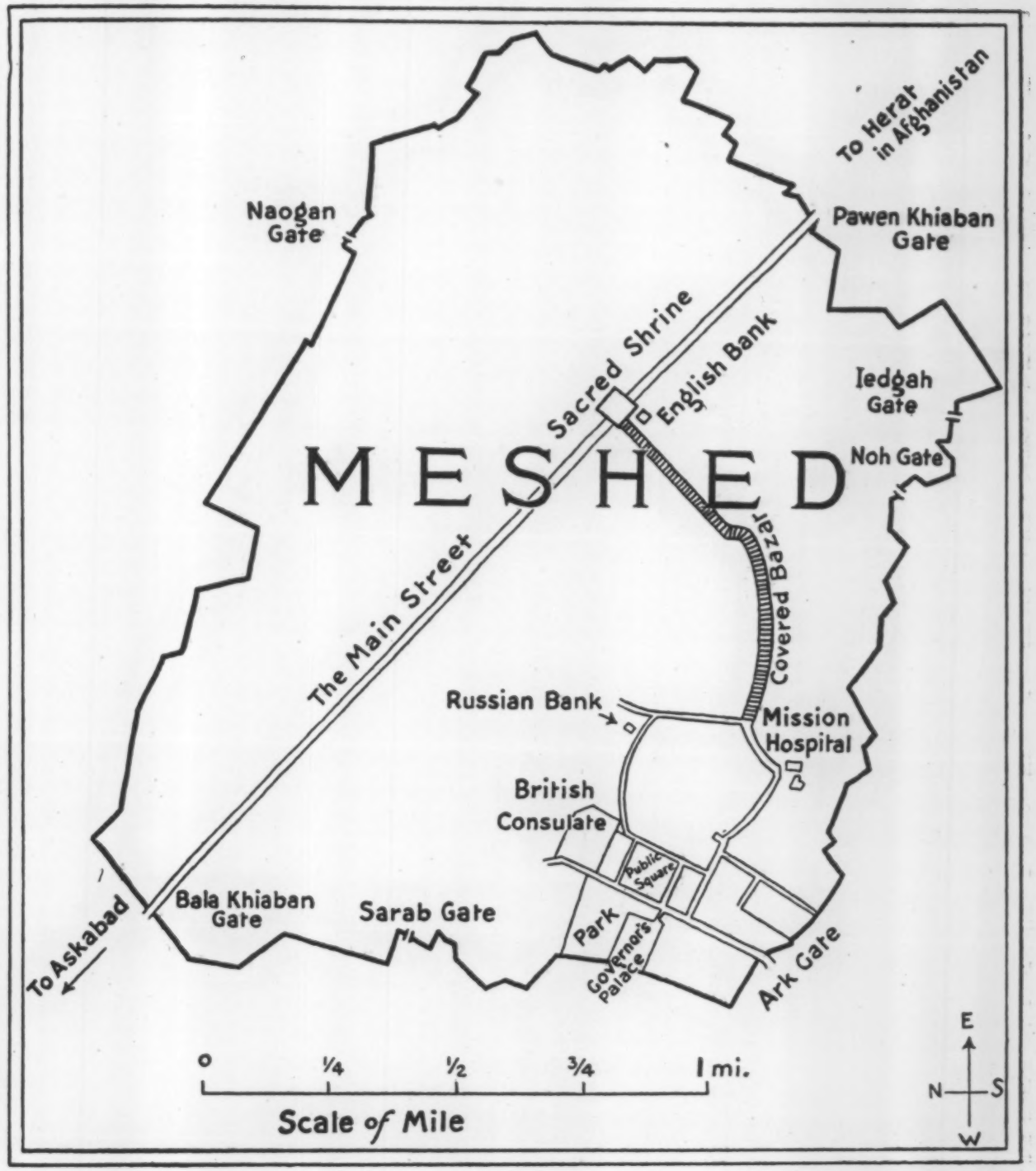
The evangelization of India calls for haste, because of the considerations which have been mentioned. But let no one suppose that the urgency of the need is such as to justify the neglect of careful preparation on the part of those who are called. Let there be few short cuts to India. It can be evangelized speedily only through the pouring forth of our best life. We believe that we have a message, which through the might of the Spirit will prevail, and we believe that in the very greatness of the task of presenting it there is something that comes as a mighty challenge to the deepest spirituality and the highest intellectual preparation that our country can furnish.

"And time shall come, when, like a swelling tide,
The Word shall leap the barriers, and the Light
Shall sweep the land; and Faith and Love and Hope
Shall win for Christ this stronghold of the night."

GERMAN MISSIONS (Concluded from page 258)

Area	Societies	Present Condition
Malaysia	Leipzig	Only one station. Doubtless discontinued.
Persia	Orient	Mission probably continuing work.
Turkey (Including Syria)	Deaconesses German Aid Jerusalem Leper Asylum Syrian Orphanage	Missionaries probably interned or repatriated. No definite word received.
	OCEANIA	
Australia	Moravian Neuendettelsau	Small Missions among aborigines probably allowed to continue.
British Borneo	Basel	Missionaries interned or repatriated. No definite information received.
Caroline Islands	Liebenzell	Japanese authorities have allowed work to continue.
Dutch East Indies	Neukirchen Rhenish	Work undisturbed.
German New Guinea	Neuendettelsau Rhenish	Probably all work is suspended, although the most recent word is indefinite.


Caspian Sea
Trans Caspian R.R.
TURKISTAN
Askabad
Meru
Bujnoord
Kuchan
Kelat
Sharud
Nishapur
Meshed
Sabzevar
Zulfikar
Province of
KHORASAN
Turbat-i-Haidare
Turbat-i-Sheikjam
Karez
Khaf
Jumain
Nerat
Kain
Tun
Tabbas
Birjand
Neh
EAST PERSIA
AFGHANSTAN
SEISTAN
Nosratabad
Baluchistan
New English R.R.


To Herat in Afghanistan
Naogan Gate
Pawen Khiaban Gate
Sacred Shrine
English Bank
Iedgah Gate
Noh Gate
MESHED
The Main Street
Covered Bazzar
Russian Bank
Mission Hospital
British Consulate
Public Square
Park
Governor's Palace
Bala Khiaban Gate
Sarab Gate
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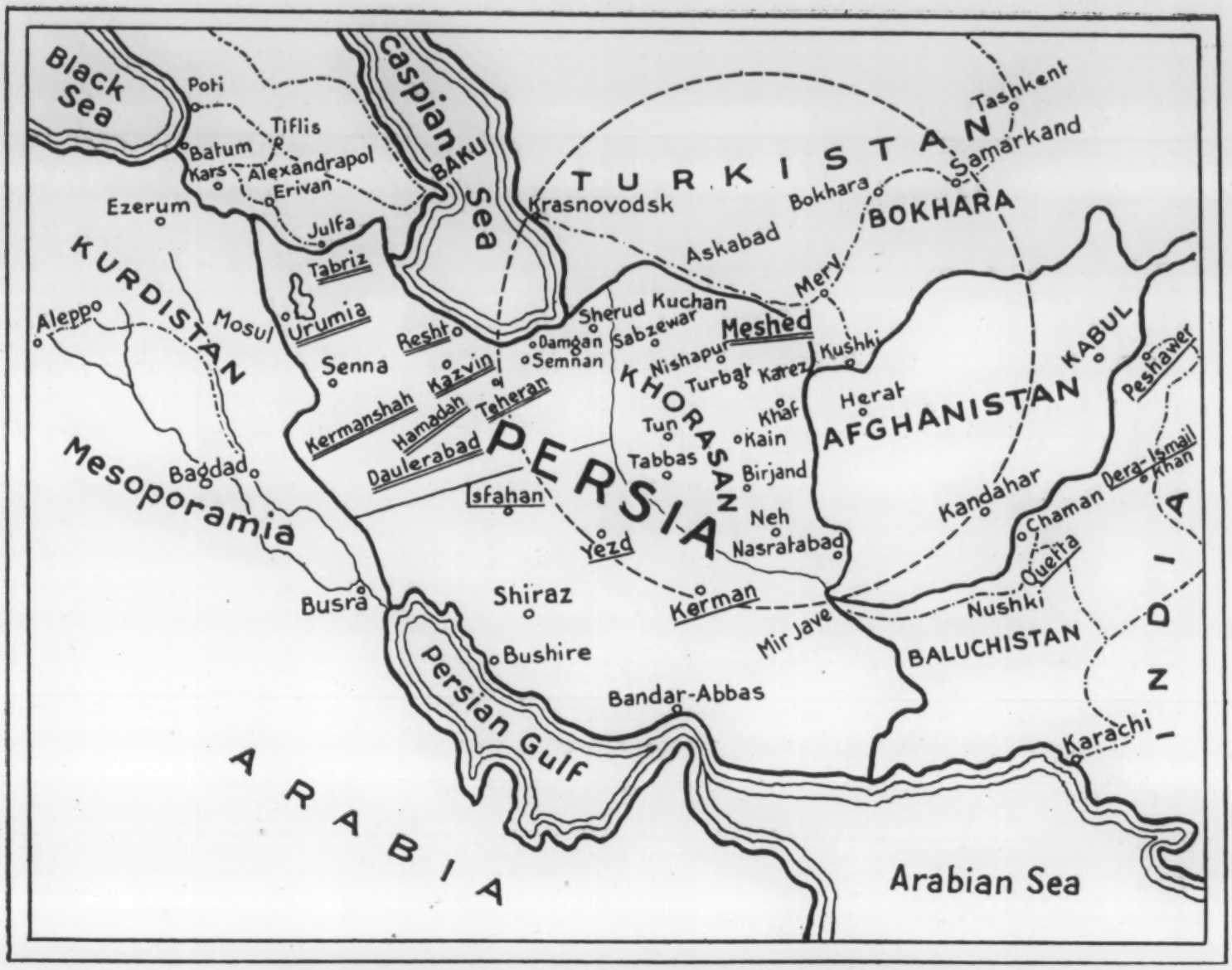

MESHED AND ITS STRATEGIC POSITION

Presbyterian Missions underlined twice; British Missions underlined once. The circle has a radius of 600 miles

An American Door to Central Asia

BY REV. DWIGHT M. DONALDSON, MESHED, PERSIA

Missionary of the Presbyterian Church, U. S. A.

MESHED—where is it—in Arabia, Afghanistan or Morocco? Few, even of those interested in Christian missions, have ever heard of the place. Fewer still realize its importance in the strategy of missions in Asia. The accompanying map shows the position of Meshed on the eastern border of Persia, not far from Afghanistan. It is far removed from other centers where missionaries are working. On this map the mission stations of the Church of England are underscored with a single line and American stations with double lines.

The missionary responsibility of other stations in Persia has extended as far as the western border of Khorasan, a province as large as France, and having a population of two million. This province belongs to the territory of which Meshed is the first occupied outpost. Eastern Afghanistan, when it is opened to foreigners, will naturally fall within the sphere of the work of the English mission stations in India, but western Afghanistan, with a population of about three million, will be a

logical field of expansion for the American missionary enterprise opened in Meshed. On the north, in Russian Turkestan, is a great neglected region with nearly 15,000,000 Mohammedans. Probably five million of Tartars and Turkomans live within the boundary of the great circle, with a radius of six hundred miles, drawn from Meshed as a center. This field should be organized, reinforced, equipped and extended so as to reach not less than ten million people dwelling in a region four times as large as France.

Railroads (indicated by dotted lines) have already penetrated Turkestan. Some other society may occupy this great country to the north, and such an arrangement would be agreeable to the Presbyterian missionaries in Meshed. Were their present force increased seven-fold these missionaries would still number only one missionary for every 50,000 people, without going beyond Khorasan. Five new missionaries a year for the next seven years is the conservative but probably the best general program for expanding the work in Khorasan. If, in the next two or three years, Afghanistan should be opened, as it may be, then this rate of increase should be doubled.

The fact that the people of Afghanistan read and speak the Persian language is already giving the missionaries in Khorasan a unique advantage. Pushtu, the distinctive dialect of Afghanistan, has approximately the same relationship to Persian that Scotch or Gaelic has to English. Consequently Persian books and newspapers are widely read in that still closed land. From the American mission hospital in Meshed, in one year, 1791 copies of Scripture, most of them in the Persian language, were sold to visiting merchants from Afghanistan, and by them were taken across the border and sold among their countrymen. The hospital at Meshed has many patients from the land of the great Mogul. At one time, and in one room, there were four hernia cases from the city of Herat.

A GREAT TASK FOR A LITTLE STATION

The little mission station in Meshed, with never more than five missionaries, has undertaken to do extensive evangelistic and medical itinerating. The dotted lines on the map of Khorasan show how extensive these journeys have been. Two large cities, Tun and Tabbas, are still unvisited. They lie far to the south, across the desert, in a region famous for its dates and oranges. Most of the other cities have been visited repeatedly and the people have bought hundreds of copies of Scriptures. They have shown a friendly interest in Christian preaching, and in some cases have urged the mission-

aries "to come and stay." In Salzevar and in Nishapur particularly, substantial offers of help have been made if medical mission work could be started there. In Khorasan there are some seven cities in which stations could be started at once if the missionaries were available.

The English government has now extended a new railroad through Baluchistan, practically to the border of Persia, and has made a road for motor cars as far north as Turbat-i-Haidari with the idea of extending this motor road on to Meshed. It will thus be possible for the Meshed missionaries, when equipped with light automobiles and a motor ambulance, to do much more extensive evangelistic and medical itinerating among the cities and villages along the border of Afghanistan. This will be in great contrast to the long and wearisome journey of eight hundred miles, on pack mules and running camels, made a year ago from Meshed to the terminus of the new English railroad. The journey was then made slowly, in seventy-two days, allowing opportunity for preaching and the selling of about 1,200 Scriptures in six cities and thirty-five villages.

THE SACRED CITY OF MESHED

The map of the city of Meshed shows the location of the sacred shrine, the precincts of which only Mohammedans are allowed to enter. The American Presbyterian Mission Hospital was started in a rented Persian house, about ten minutes walk from the shrine area. About one hundred thousand pilgrims visit this shrine every year and more and more of them are coming to the hospital, both for treatment and to buy Scriptures. Fifteen thousand patients a year are treated in this hospital and as many as seven thousand copies of Scripture have been sold in Meshed in a single year.

While Meshed is the first great sacred city of Islam in which Christian missionary work has been established, the opposition of fanatics has been much less noteworthy than the very general appreciation shown by many thousands of the people. A striking example of this is the fact that two-thirds of the expense of the medical mission work has been paid by the Persian people. The American hospital took the lead in feeding the starving multitudes of Meshed during the recent famine. Last year when one of the missionaries, Dr. Lewis F. Esselstyn, died of typhus fever, the people said of him, "He gave his life for us." Will not the Church of Jesus Christ, who gave his life for the people of Khorasan and Afghanistan, respond to the need of these ten millions of people who are ignorant of the Gospel and without its blessings?

Christian Opportunity Among Soldiers

BY REV. LEMUEL CALL BARNES, D. D., NEW YORK

Secretary, Department of English-speaking Missions, American Baptist Home Mission Society

HOW can we at home do most for the men who are being demobilized and at the same time bring the greatest benefit to America and to all nations?

The national government proposes a system of cooperation with State governments in what they name Soldier Settlements. This is an undertaking of profound social significance.

Food production is the basic business of civilized life. This is true not only because human *existence* depends upon it, but also because human *character* depends upon it. Food production and character production are more than concomitants, they are co-efficients. The upward way of the human race from savagery to barbarism and from barbarism to civilization not only has been marked, but also has been caused by the climb from the hunting to the nomadic stage and from the nomadic to the agricultural. This trend is so deep in the blood, so eternally genetic, that the best thing you can do for a boy or a man if you want to stabilize his character in its finest and most productive qualities is to put him into intimate contact with growing things. The home mission agencies should never be deflected from putting major emphasis on the complete Christianizing of agricultural settlements. Just now that is the most powerful reconstruction measure for returning soldiers. Having of necessity drilled them for months in the awful art of destruction, the most redemptive of services now is to reenlist them in the business of production.

Another intimately spiritual aspect of the matter is the necessity for increased food production. The human family can not go on rising to higher levels without an ample supply of bread. Brains without bread are impotent. The pinch of inadequate nutrition is not as remote as we could wish. Years ago, that railroad statesman, James J. Hill, made the burden of his economic message in articles and books the fact that our food production has been nowhere near keeping pace with our growing population necessities.

Even in the United States we can no longer go on blindly ignoring that ominous fact. The war has shocked us awake. At last all men, not only thinking proletarians but even the most sodden theologians, have come to see that food supply is a matter of spiritual concern. We have even learned that it is preeminently

Christian to provide food for the whole world. Agricultural betterment is of the very substance of loyalty to Him who called Himself the Bread of Life and taught us to put as a constant element in our worship the prayer for daily bread. The Soldier Settlements summon us to make a new start in proclaiming the full gospel and embedding religion in the very structure of whole neighborhoods.

A third consideration showing the promise of Soldier Settlements for the Kingdom of God is the fact that demobilized men naturally turn to the conquest of the land. The men of the American Revolution after winning national independence swarmed over the Appalachian Mountains for the winning of personal independence and led in the occupation of the eastern West. Before the Civil War ended, Abraham Lincoln, bred in the old West and knowing the needs of both the country and its men, signed the Homestead Act by which the new Central West was thrown open. War trained men were the foremost force in creating the mighty commonwealths between the Great Lakes and the arid zone.

Now after the Great World War, what is to be done to give similar outlet to the virile forces which come back in khaki? A few days ago I talked with a young man of active mind, who said that he and many whom he knew wanted to get on farms. They had been living out of doors, doing hard physical work and bringing something to pass. The voluntary element in the situation and its appeal to high ambition, make it fit in with the very substance of religion.

A fourth factor making the Soldier Settlement plan an unprecedented opportunity for demonstrating what Christianity can do, is the fact that such settlements are creatable only by a supreme exercise of the principle of brotherhood. Our government is preparing to create Soldier Settlements by immense cooperative projects. The old days of vast, well-watered and unoccupied areas no longer exist, where sturdy men could carve out homesteads for themselves by purely individualistic methods. Yet there is in America an abundance of fertile soil which can be made available by *social* action. Vast stretches of desert and of swamp have almost unbelievable depths of the richest kind of soil, still larger areas of logged-off land have abundant soil, but are occupied with great stumps of the kind that would not rot out in two lifetimes. Immense capital, great engineering systems and organized armies of laborers are indispensable to the conquest of our still unconquered resources for the production of food and of character. One incidental advantage of the undertaking is that it will require that multitudes of our demobilized men be immediately remobilized for campaigns of construction. One of the redeeming features of

the war has been the habit of unselfish brotherhood engendered by camp and trench and united onset. All the people cooperatively must open the unsubdued parts of our country for the returning soldiers in such a way that every man can have a fair chance to win and pay for an equipped, productive farm.

Again, the Soldier Settlements, if rightly handled, furnish a key to the entire problem of social reconstruction. It may unlock several essentials. One is the provision of adequate food and clothing at payable prices. This is essential for our congested urban populations. Only a people fed and clothed can consider questions reasonably. The burning questions of the immediate future will be answered with frantic passion if multitudes are hungry and cold.

Another essential is that the portion of our working population comprising the largest number of any one kind of manual workers be in an optimistic mood, namely, the agricultural contingent itself, i. e., 35% of our entire population. For years rural life had been deteriorating. In our century strenuous efforts have been made by various nations and agencies, including home mission boards, for the betterment of rural conditions. Now is the time to give those manifold, maturing plans a rapid realization through the creation of the Soldier Settlements on the best lines known, starting them *de novo,* without the fearful drag of hardened habits. Another essential of the coming kingdom of heaven on earth is the exaltation of manual occupations till they are seen to be divine, employing mind and will as well as muscle. Agriculture is the manual vocation most readily capable of such spiritualization. If we put the men—mill men, office men, college men—who gloriously dug the battle trenches in France, to digging irrigation trenches in Arizona and drainage ditches in Louisiana, then to turning the swamps and deserts into model farmstead communities for themselves and their loved ones, we can do more in the sight of the whole world, as well as in the sight of God, during the next ten years than in one hundred years under ordinary conditions.

It is hardly needful to add that the proposed Soldier Settlements provide not only an opportunity, but without question an imperious call, for inter-church cooperation. The government does not prohibit the free exercise of religion by any individual or group of individuals. At the same time, if the denominations allow themselves to be drawn into the expenditure of the sacred funds given for the extension of Christ's Kingdom on earth, into mere competitive, sectarian rivalries, they have committed treason to a holy trust and will be condemned. Here is the opportunity for us to say at the creative hour of new communities: *Cooperation is the law of Christ.* If any two or three inhabitants of a Soldier

Settlement want to have a church of their own and support it *themselves,* it is nobody's business but theirs and God's. But if they should call upon home mission agencies to support them with *missionary* money the responsibility would be transferred to the Boards and they would have to answer for the misappropriation of funds if they used money for such a purpose.

It is impossible as yet to tell how large a task is laid upon home mission agencies by the proposed Soldier Settlements. But enough is ascertained to suggest immediate dimensions. After subtracting the areas now improved and the other vast areas which are unavailable for agriculture, we have 372 million acres of unimproved land which can be brought under cultivation. In order not to be staggered by the magnitude of the problem let us say that only one-tenth of that area, or 37 millions acres, are likely to be subdued in the immediate future even by the demobilized army. In some of the irrigated tracts 10 acres are enough for a family, 40 acres are enough in a large number of cases. But suppose that the average is to be 100 acres, a large allowance for the new intensive farming. That would mean 370,000 new farms. How many new churches will that require? The majority of the new settlement churches in the past have begun with less than 25 constituent families. But assume four times that many for the new non-competitive order, i. e., one hundred families to a church and six families on each square mile. With the church at the center several of the one hundred families would be four miles away. These conservative figures show the necessity for 3,700 new churches in the next few years.

But the number of churches is not the main thing. They must be of a new type. Even if they were confined to the old lines of church life, the churches for our men from France would have to be of a commanding strength which few frontier churches had in former times and they must have a corresponding outlay for workers and equipment. Can we serve the men who have saved the world with the aid of manifold new instrumentalities, and not give them the best that the Spirit of God has given us in ideals, methods and equipment for embodying the whole round of religion? The one-celled meeting-house of the old frontier and the single-barrel shotgun preacher will not do for the men who have learned to cope successfully with the magnificent equipment of the world's greatest military forces.

No one can look into the opportunity of the churches in connection with the Soldier Settlements without being convinced that it is an opportunity of the first magnitude.

Salt and Its Savor in China-II

Do the Chinese Make Good Christians?

BY REV. CHARLES E. SCOTT, TSING TAU, CHINA

Author of "China From Within"

ONE of the most appalling things that the itinerant missionary sees is the enactment of the "ma kiei" (the reviling of the Street). Usually it is done by a woman, who, cowed and dishonored, has endured abuse till she rebels—breaks like a whelming flood against a dam. Wild and frenzied, she rushes out into the street there in the presence of the neighbors fast-gathering for the spectacle to relieve her mind of one awful typhoon of vituperation; and, because heathenism has no gods worth cursing by, she likens the object of her wrath to all the lower orders of creation, big and little, four footed and two, quadrupeds and vermin. With her locks dishevelled, and tearing her clothes, her arms waving in frantic energy, and beating her breast, she reviles all the ghosts of her husband's ancestors and all his posterity to the nth generation. She curses every home on the street, up one side and down the other—until she falls, frothing, often a physical wreck for life, or permanently blind as a result, or with a blood vessel broken.

I arrived late on Saturday night to worship over Sabbath in the home of a single Christian of the village. He was a fine old man, mellowed by sorrow and trial, and an elder. A cunning scheme was worked out by the village to humiliate him in the presence of the foreign "Shepherd." Newly dug peanuts were sunning on the threshing floor of a next door neighbor. A man sauntered up and began to accuse the elder's wife, who was a heathen, of stealing several peanuts off that floor. As he taunted and vociferated, accomplices joined him; the din of shouting and recrimination increased in fury until the young bucks had the old woman wild in uncontrolled and uncontrollable rage. Her raving was perfectly awful to see and hear. Before its climax was reached the whole village apparently had assembled, the narrow street was jammed with an excited crowd, gesticulating and commenting on the spectacle, common enough, but interesting now because of the foreigner. And as she collapsed the gang of heartless mischief-makers, leering, moved nearer her house and shouted into the gray-bearded elder: "This is the self-control and love of the er-kwei-tsi kia! This is the power of the Jesus Doctrine!"

But the power of it they never knew. They thought he was a coward, afraid to come out and become a part of the new flow of inflamed filth. But inside, he was on his knees, and pouring out his soul to God for strength to love them and show them a good example.

Many members of the Catholic Church in China are village roughs and bullies who had grudges to pay; they are also law-suit promoters, who seek power and prestige before the magistrate in pressing cases backed by priests of the Roman hierarchy. Many of the members are unregenerates who, appearing for examination before Protestant missionaries, were recommended to more study; and, in pique at what is termed "loss of face," in not being received at once into church membership, they hastily offered themselves to the priest. I have examined a number, who did not know who Mary is, or even who is Jesus. But such were speedily baptized by the priest and entered at once upon interesting careers of zeal for the Church, which took the form of harassing Protestant Christians.

Repeatedly with clubs they have broken up our religious services; once, with guns, one of which was accidentally discharged by a rowdy into the arm of a pal, thereby causing the gang to accuse of attempted murder a mild and innocent worshipper in that service. He was in prison six months before the truth of his innocence leaked out.

Where they dared, their policy has been to terrorize humble, inoffensive folk. A poor woman whose husband had died and who was childless, was the only Protestant Christian in a village of one of our churches, where twenty families had suddenly become Catholics in order to successfully push a law-suit against a rival clan. They threw all her chickens into her well, and committed a series of like outrages—petty to us, but great to her. In answer to her request to know wherein she had offended them they wrote: "Nothing, but we want you to know that we are 'li hai' (fierce) and you had better clear out!" She did, leaving her small property to her spoilers.

In another village a gang of Catholics had sought to drive out a single Protestant family, burning their harvested wheat and their house, and lighting fires under their plow-ox.

The magistrate in a County near Tsingtau was in bondage of fear to foreign priests there. He did whatever they demanded. They entered upon a systematic plan to use this official and their own rowdies to frighten our Christians either into recanting and joining their ranks, or else into moving out of certain desirable villages. Our services were repeatedly broken up, the leaders carried off to the yamen, where they were imprisoned and bambooed and repeatedly tortured by the yamen henchmen for blackmail.

Well do these Christian know that as Paul said: "Through tribulation they enter into the Kingdom of God."

Yes, these Christians endure, and without repining. A missionary friend cites the case of Han Wu. Waylaid outside the village by his heathen neighbors, he was beaten until insensible and left there to die. Kind Christian friends, hearing of the outrage,

took him up, and as they were tenderly laying him down on his brick bed, one of them asked: "Are you suffering much, Brother Han?"

"Nothing like my Lord suffered for me."

From the beginning *the most powerful and fiercest enemies of Christianity in China have been the officials.* To the national antipathy towards a strange religion coming in to usurp the place of the old, has been added the knowledge of foreign aggressions, the forcing of leases and concessions by their Governments, and the political indiscretions of the Roman Catholic priests. They have usually felt that, in the language of one official: "Christians are roughnecks, who need shaving with the heavy razor" (the headsman's sword).

Even Li Hung Chang could say: "I hated the foreign religion more violently than all other scourges in the world: and I prayed and hoped that not alone would the Taipings be destroyed, but that earthquakes, eruptions of mountains, and terrible fevers would make the Christian nations without a man, a woman, or a child."

A great Viceroy wrote: "Christians are rats of disease caught from the leprous missionaries of Canton; and they would run into all the holes of the centre and north and spread their vile malady. The lingering death of a thousand slices should be applied to all those who have countenanced this foreign doctrine. If my own arms were not so lame during this season from rheumatism and other ailments of the blood, nothing could please me better than to take a place as executioner of the vermin."

Apart from the fact that Christianity was for them a trouble-breeder, it has seemed utterly absurd to the Confucian Literati and officials of China. As Li Hung Chang put it: "It is a part of the Christian teaching that the "Heaven-Father" let his son come on earth and die for wicked people. Such teaching! If they would say he came and died for the good people, it would sound sensible, even though the rest of their doctrines are too absurd for a man with brains to give a serious thought to. If the gods are good and want men to be good, will they allow members of their families to be killed like criminals for the sake of criminals? It has been long intimated that most of those foreign devils are crazy, and I am beginning to believe it. But it is strange that they should be able to draw any of our people away from the old religion and old philosophy. I cannot understand how it is, but I am sure this crazy fad will die out."

The officials have had numberless methods and opportunities to try in the dark, and without fear of exposure, to make it "die out." The authority of each magistrate in his district is practically absolute; and no Christian who would be brought before him would think of being so rash as to oppose his will.

Often the persecution by fellow-villagers is intimately bound up with that by officials, because the latter can so powerfully abet and crushingly complete what neighbors have begun. For instance, in the case of refusal on the part of one of our Christians to pay a share or subscription towards a temple show, a subscription exorbitant and arbitrarily assessed him,—which he would have repudiated, even had it been smaller—the village elders sued him before the magistrate, who made him pay heavily and had his feet bambooed for good measure.

These unfair discriminations extend from the most trivial affairs to the most serious. The young son of one of our Christians cut grass over the boundary line of his neighbor's patch—by accident, he claimed. The regular fine for such transgressing was five tiao; but the village elders fined him ten. Immediately afterward two heathen were caught in the same misdemeanor, and they were not fined at all.

In one village, a heathen stole twenty-five tiao from a Christian. The amount of money, the time, and the place and culprit were all known to the official; but because the robbed was a Christian, he would do nothing.

In another village we had two families wretchedly poor, whose men needed all their time to earn food. The roads were kept up well there, because they were in German territory. The Chinese road-master so alloted the work, as to make the heads of these poverty-stricken families work greatly over time on the roads. By an equitable arrangement their share of road-tax, worked out in time, would have been a couple of weeks. They were made to do the portion of several heathen families—who escaped with no service and were not required to pay for substitutes.

In still another village some of our members started a Christian school; the magistrate would not start an official school there, yet he fined and punished them because they started a better one than his would have been.

More serious cases frequently occur. Roughs of a certain village organized themselves into a "Hei Yie Hui" (Black Night Society). Disfiguring and breaking the smaller idols of the village temple, they strewed them, armless, headless, around the temple yard; also threw the larger ones on their noses in the dirt. They then went to the county official and accused a fellow-villager, a Christian, of being guilty of the sacrilege. Whereupon the Christian who—mark it—was well-to-do, was ordered to pay all costs of the law-suit, and a fine of 500 tiao, (which probably went into the mandarin's pocket); he was also ordered to repair the temple, and bear the expense of bringing a troupe of travelling players to the village.

This sort of procedure is called by the Christians "rubbing in the salt," in reference to an ancient custom still extant in the yamen

of not only bambooing an innocent man, but also rubbing salt into the raw and lacerated flesh.

Incidentally, the officials understand perfectly their legal right to deal with Chinese subjects as they please—which right they usually exercise despotically, and practically there is no appeal. Since the establishment of the Republic the Chinese are instructed no longer to "ka tou" before a magistrate. On the 27th of October, 1913, one of our Christians was hauled on a false charge before the County official, who ordered him to "ka tou." He refused. And as he stood and bowed, he said: "I prostrate myself only to Jesus Christ, My heavenly Master!" For his temerity he was imprisoned and bambooed 400 strokes.

Moreover the magistrates can now with better face than formerly resent interference from foreigners. Such interference often results in more pressure being brought to bear upon the persecuted and those close to him. Realizing the unwisdom of meddling in yamen processes, the policy long ago adopted by Protestant missionaries—hard as it has sometimes seemed to the Christians,—has been that of concentrating their efforts on praying with and for the unfortunates, and on instructing them in the Scripture attitude, and in exhorting them to endure hardness as good soldiers of Jesus Christ.

Recently there has been much *persecution by soldiers.* During the Revolution the situation in Shantung Province was peculiar. Fourteen or fifteen of the provinces to the south were practically solid for the Republic. Shantung Province and those to the northward were filled wih Yuan-Shi Kai's German-trained Manchu Regulars. Not only was there little chance for the Republicans to gain much foothold in Shantung, but the Manchu troops in small bands infested the country sides, dominating the villages and market-towns. The soldiers, in these small bands, removed from the eyes of their superiors, raided and looted and burned and raped without let or hindrance. The Christians were often the especial objects of their violence. Their voice was not to be heard, even had the authorities been willing to listen to such "trivial" matters.

A certain general with his troops was quartered in one of the walled cities of our field. I visited him and politely called his attention to the fact that even our little school-boys, assuredly innocent of crime, were, at that moment, contrary to a proclamation guaranteeing religious liberty, manacled in a low, filthy den inside the yamen. He smiled incredulity. I knew, for I had earlier visited them in there. Some of their mothers were distracted with grief; sick from fear for their boys. His reply was: "We are after only the "tu fei" (ie. robbers). And all outrages, purposedly and definitely committed against Christians, as Christians, were explained away on that ground.

It was a sight to see Christians brought into and through a town tied to the tails of horses; to see a band of troopers dash up to a railway station, and on signal enter the train and haul out a man and execute him on the spot; to see headless trunks hanging outside city gates, and the heads in the moats nosed around by starving curs.

Those who read the vernacular papers in China, or are in touch with the foreign journals, cannot fail to be impressed with the condition of chronic anarchy and terrorism, due to organized bands of bandits, that obtains extensively in some section or another all the time in China. The names of many of these societies and bands are significant—names like "Black Tiger Society," or "Strong Ox Society"—suggesting their object which is to oppose Western learning and Christianity—all of which are rendering the classics, their use and teachings, obsolete. To this end they make a speciality of harrying and persecuting Christians. Many a country side has in the last year been terrorized by such proclamations as the following posted June 4, 1913. "Black Tiger Faithful Righteousness Society, Proclamation:

"Because of the Government's persecution of the people this Society has twice during the last year fought against Sienyu and has won, but there is a class of people who are destroying the idols and the ancestors, and are therefore in constant opposition to our society. Our society has now collected a large number of men and will first destroy this class of people, and then will cross swords with the Government.

"Be it known to all people of this religion, that if I make a night attack anywhere, and you separate yourselves from this class of people, you will escape all injury. Stand aside and watch. If you do not do this, it will be difficult to distinguish one from the other, and all will be destroyed. I therefore issue this proclamation that all may know."

In other places, the robbers took all supplies of live stock and grain, and not only killed women and children, but took Christian men, and put them in the front line of fights, to draw the fire of soldiers; if these conscripted and unwilling fighters tried to flee, they were shot by their captors.

But there is a persecution that, in extent and sustained intensity, exceeds all the foregoing: It is *the* Hidden Horror of Heathenism. It is called by the Christians "Burying alive." It refers to the treatment of Christian daughters-in-law, in the families of heathen mothers-in-law.

A baby girl, while her parents were yet heathen, has been betrothed into a heathen family. In the course of time her parents became Christians; she was given a chance at school, and grows up, trained and winsome, with the laudable ambition to make her own

home a real Christian home. But her parents dare not break the contract; and she is tied for life to a peasant boor—uneducated, unsympathetic, coarse and brutal. Until he lifts the heavy veil cloth, following the marriage ceremony, he has never seen her; possibly is considerably younger, perhaps at marriage is still a boy. For the Christian bride it is a living death—the steady, relentless pressure, glacier-like, of nagging and contumely. The young wife is supposed to have swallowed a "magic Jesus Doctrine pill," and the only way to get it out is to work it out. This the family set themselves, through heaping drudgery and abuse upon her, to do. All the members have a hand in the process, even the younger female relatives.

A woman, converted in one of the meetings I was conducting, confessed there with agonized weeping that for ten years she had made life as nearly unendurable as possible for her oldest sister-in-law, one of our best Bible-women.

A charming young woman in one of our churches,—an unusually good teacher she was,—on her marriage was repeatedly threatened by her husband. Daily brandishing a knife before her, he daily vowed that he would cut out her heart, if she did not recant. Finally, because of her religion, he divorced her—putting her into an unspeakably disgraceful and helpless condition for a woman in China.

Humanly speaking, it would seem as if the lamp of faith of these girls—unbefriended, abused, hated,—could only feebly flicker, to be ultimately snuffed out. Few other situations so remind one of a doomed man, caught in quicksand and inexorably sucked down, slowly sinking out of sight—and yet these women rarely go under.

Ultimately these testimonies induce profound respect for the individuals and for their faith. Officials, though persecuting, are favorably impressed. There have been school-boys, who, alone out of many schools in their city, when parading and ordered to enter the temple of Confucius, and, along with their Government School fellows, worship the image of the Sage, refused to obey the magistrate's command. They expected to be bambooed for their courage. Instead they were presented by the magistrate whom they defied with a silken banner in tribute to their courageous adherence to convictions.

To endure persecution for righteousness' sake and to reward good for evil, is, as a principle and as a phenomenon, strange to heathenism. And, while the heathen do not understand the reason for this attitude, they yet respect it. It was this attitude that, during Boxer days, caused tormentors to cut out the hearts of martyrs in order to look for the secret of martyr-courage. It is that which today has caused officials to say to our Christians: "We know no Gods who are worth suffering for!" Ah, but our Christians have answered, "We know One for Whom we would gladly die!"

Anna Coope, Sky Pilot to San Blas Indians

BY MISS BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Holding The Ropes," "Love Stories of Great Missionaries," Etc.

ANNA COOPE is a heroic missionary, whose dauntless courage is akin to that of Mary Slessor. She worked in obscurity until the Latin American Conference at Panama in 1916 revealed her to the Christian world. Among the San Blas Indians on an island off the coast of the Republic of Panama, "Miss Coope swept in like a sea breeze," said Robert E. Speer in quoting from one of her addresses, and James H. McLean was so impressed with what God had done through this one woman, that he appended a brief sketch of her life to his text-book, "The Living Christ in Latin America."

Anna Coope was born on May 31, 1864, at Bolton in Lancashire, England. She was the firstborn of her parents but received scant welcome because she was not a boy! Like David Livingstone and Mary Slessor she was early put to work at the loom and like them, she had an insatiate appetite for reading and study.

She did not come from a Christian home. Her mother cared little for religion and her father, though he had been brought up by a godly mother who prayed much for her children, was bitterly opposed to Christianity. Nevertheless Anna early became a seeker after God and a worker for Him. When she definitely accepted Jesus as her Saviour, at the age of seventeen, her father frequently threatened to turn her out of doors. Many a night when she was at church he locked the door and dared her mother to open it. But the mother always crept down and let the daughter in, thereby calling down a storm of wrath upon her head. Yet the girl loved her father and prayed for him, feeling sure that some day he would be saved.

Miss Coope's interest in missions began at the age of seven or eight. On one of those rare occasions when her father reluctantly allowed her to go to Sunday-school with a little neighbor girl, she heard a lady tell about the children of India who knew nothing of Jesus and His love for little children. "Why doesn't somebody go to tell them?" she asked. "I would go if I were big enough. When I get big I will go!"

"From that day," she says, "I was marked for a missionary to the Indians somewhere. Henceforth that was my star, my

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*Anna Coope; Sky Pilot of the San Blas Indians. An autobiography. With map and illustrations from the author's photographs. 12mo, cloth. 180 pages. $1.25 net. American Tract Society, New York.

goal." This purpose was further developed by a little magazine, "The Life and Explorations of David Livingstone," to which her father subscribed later on. "He read it because he was interested in the exploration scheme," she says. "But I read it because David Livingstone preached Jesus to the poor Africans. What did I care about the source of the Nile? I wanted to find the source of salvation! Livingstone became my hero and I determined that I would be a missionary after I had found out how I could myself be saved."

The purpose to be a missionary, however, did not come to full fruition until after she had removed to America with her parents and was settled in the little town of Edgewood, Rhode Island. Here in a small Adventist church where she had found spiritual food and fellowship, she heard missionaries returning from the West Indies speak from time to time. They invariably spoke of the great need of more workers and this at last proved to be her call.

These missionaries had gone out on the faith plan without salaries guaranteed by a Board and she had read the life of George Müller of Bristol and had been deeply impressed by it. So she decided to be a faith missionary and trust God for support. Accordingly, after waiting patiently upon God to know His will in the matter, she announced in church one evening that she felt called to be a missionary to the West Indies and was going by the first boat she could catch! She had no idea what this would cost, nor did she stop to inquire. When asked where the money was coming from she simply answered, "From God. He has called me to go and will pay all expenses."

The very next Sunday a working girl of the church put five dollars into her hand saying that she wished to share in the blessing. And that same day at the evening service, one of the deacons announced that he would be responsible for "our sister Anna's expenses to the West Indies."

Thus it has been ever since. Every need has been met, every want supplied as promptly as in the days of the prophets and the apostles. Never once has God failed her. "I do not talk about my needs," she says "I never need to. I am to be about my Father's business and He Himself takes care of me. 'I'm the child of a King' and no beggar. My Father can speak for me better than I can for myself, so I always let Him do it."

On October 2, 1897, she sailed from New York with a party of missionaries bound for the West Indies and stopped with them at various islands holding meetings and distributing tracts. At a conference of workers held in the Barbadoes in January, 1898, she heard a young woman from Bolivar, Venezuela, tell of a tribe of degraded Indians on the banks of the Orinoco who had no mis-

sionary and wanted one. This appealed to her, and after waiting upon God, she decided to go there. But the way did not open at once and in the summer of 1900 she was called home by the serious illness of her mother.

She found her mother nigh unto death and still without hope in Christ Jesus. It seemed too late, but Anna Coope prayed to God pleaded with her mother, and two weeks later she accepted salvation through Jesus. It was a time of rejoicing, and during the three weeks that the mother still tarried on earth, she preached Christ to all who came to her bedside..

Her death laid upon Anna Coope a new duty—the care of her father who was now past seventy. For six years they lived comfortably together in their little home, she taking up her old trade of weaving linen to pay expenses. The old man was as bitter as ever against religion, until he was laid low by a paralytic stroke. Then one morning before daybreak, he suddenly said, "Anna, get your Bible and teach me the way to heaven!" Gladly she did so and within an hour this hardened old sinner of seventy-eight had accepted Christ as his Saviour. Thus were answered the many prayers, not only of his daughter, but of his godly old mother as well.

Though it was only four o'clock in the morning, the daughter, in a wild delirium of joy, at once sat down to write the news to her friends, among them a preacher in the West Indies who had insisted that she ought to put her father in a home for the aged and return to her work. "I told him," she says, "that though this man was my father, I knew he was a great sinner, and that I felt that God had given me this heathen at home to convert before I could go to the Indians; and that if I wanted God's blessing I must do the duty that lay right before me."

At eight that same morning, the old man began to preach Christ to his nearest neighbor, and during the nine days of life that remained, he lost no opportunity of telling how Jesus had saved him.

His death left his daughter free to go in search of the Indians on the Orinoco and within a month she had sold the little home and all its contents. Part of the proceeds she sent to India and Japan to work where she could not go in person. Then in November, 1907, she sailed again for the West Indies. The way was blocked to Venezuela, but hearing through a colporteur of a chief on the Orinoco who had bought a Spanish Bible and wanted a teacher she was the more determined to go. Presently the way cleared and accompanied by three colored girls, she began the long-talked of journey.

The voyage up the river proved perilous and trying. But her courage did not fail. God had said "*Go,*" and she went trusting

Him to take care of her. As she went she preached Christ, rarely to crowds but constantly to individuals—rough boatman, Spanish traders under the influence of liquor, and heathen Indians who had never even heard the name of Jesus. And, unpromising though the material seemed, God gave her souls for her hire.

But her faith and courage were often tested. One night when obliged to sleep on the sandy bank of the river, she was awakened by the excited twittering of the birds in the bushes nearby. Almost immediately a great black and yellow snake came gliding by. It was quickly dispatched by one of the boatmen, but her terrified girls insisted that its mate would soon come in search of it. "What if it does?" she cried. "The birds will notify us. God has evidently set special guardians around us."

Another night when she was preparing to sleep in an uninhabited adobe house, she found that the palm-thatched roof was alive with spiders, bats and whip-snakes! At first she hesitated, but being assured that these things were not dangerous, she spread her cot and slept all night without harm.

Nor was she afraid of savage men. One night when she had played on her little folding organ and sung until she was hoarse for a fascinated crowd of some 150 wild Indians who would not go home, she lay down on her cot without undressing and was soon fast asleep. Opening her eyes at daybreak she found them still there, as motionless as wooden images! They had been there all night and her girls had not slept at all fearing lest they kill her and scalp them.

"Where is your faith?" she cried. "We are on business for the King and has He not promised to take care of us? Don't you see how He has guarded us every step of the way? He has protected us from snakes and all things hurtful and now has let these men stand guard over us all night to protect us from we know not what danger."

At the village of San Isidro she found the tribe she was seeking. They welcomed her kindly, but the chief was very ill and told her she had come too late. He was apparently dying and she was overcome with grief. But a great wave of faith filled her heart and she besought God to let the chief live in order that his soul might be saved. Almost immediately he began to improve. A few days later he came to see her in her tent and that same day accepted Jesus as his Saviour. But, alas! after four months' consistent living, he "went to be with Jesus" and her work there was brought to a close. According to the custom of the Indians, they burned many of their huts and went to the mountains where they would remain scattered until a new chief was appointed. She begged to go with them, but they were not willing. But they

thanked her for coming to tell them of Jesus and promised not to forget.

From Isidro Miss Coope went to Bolivar City where she found a package of mail. Through a clipping in one of the letters she was led to go to Colon in the Republic of Panama where she heard of a group of San Blas Indians who were asking for a woman missionary to teach them. This proved to be her call to permanent work, and after some delay she went to settle among them.

Alone and unaided she entered upon the work of transforming a tribe of some 800 Redmen among whom the forces of Rome and rum had been working ruin. There was much opposition at first and the story of her adventures in the launch in which she made her first trip to her field is one of the most exciting in the literature of missions. More than once her life was in danger, but through God she won the day. By and by the opposition ceased and she was left sole master of the field. She has really done a great work for these Indians. Though she is preeminently a soul winner, she is not unmindful of the material needs of her people.

"They tell me," she said at the Latin American Conference, "that I have no results because I am working for the souls of these Indians—no economic and social results. But when I came to my island there were no roads, only paths where the Indians walked duck fashion. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. Then there were eight saloons, now there are none."

Her autobiography is a gold mine of stories. Among them is that famous one that has been going the rounds of the religious press (without giving her name or station) of the parrot that came to school and learned to sing "Onward, Christian Soldiers" so quickly that it helped to spur the children on.

Christmas in the Slums of Tokyo

BY REV. WILLIAM J. HUTCHINS

Professor Hutchins is giving Bible addresses in China and India while on a tour of the mission fields of Asia with Dr. George Sherwood Eddy.
—Editor.

WE reached the Japanese capital on Christmas afternoon. Merle Davis, the honorary secretary of the Y. M. C. A., guided us in an automobile through miles of muddy streets. The cold penetrated our heaviest winter clothing, and yet the shops were almost all opened to the weather. The merchants crouched over their hibachis, or charcoal braziers, try-

ing to keep warm. Boys and women with feet absolutely bare walked on their clogs, pitiably uncomfortable. We stopped at a charming little street of toy shops which served as the approach to the great temple of the goddess Kwannon. As we passed under the temple gate-way, we came into the more sacred enclosure, in which all day long merchants and money changers, sellers of pigeons and of little images of the goddess ply their trade. The temple, alas, was closed for the day, so that we did not see the image, whose body has been largely rubbed away by devotees who have touched that portion of the body which in them is suffering pain.

We were then driven to a slum which few foreigners ever see. The main streets were wide, there were no sidewalks, and the mud flowed right up to the little open shops. Leaving our car, we struck into a lane perhaps six feet wide—one mass of sloppy mud, in which one's rubbers slipped off, failing (as Christian Science fails) just at the crisis when needed. Here and there were dim lights, by which we worked our way into a still narrower lane, and struck a section than which there is nothing more deplorable in Tokyo. On both sides of a muddy path were tenements, each consisting of one room, separated from each other by paper, walled in front and back by paper panels. Each room was six by nine feet. Beneath was stenchful water. Here was a middle aged man, lying under a blanket, while his boy, getting under the blanket at the man's feet, crouched over for warmth. In another room sitting over the brazier, which smoked horribly, were a man and woman, and a baby crying quietly. Next was a room of the same size, in which an old man, with long gray beard, sat like a Buddha. He was blind. His wife met us with a bow to the ground, and with a gracious smile which would have befitted a queen. There was a little baby in a box, a god-shelf above the door. These people have two children at work, who return to sleep in the same pitiable little room. Davis reminded the woman that it was Christmas, and gave her a little present, and the gentle grace with which she received it broke one's heart. It is now some 1900 years ago that the mother of our Lord suffered for such women. Above one of the worst of these houses was a tiny roof garden, a last pathetic struggle for the beauty of the world.

We passed through a covered way, on the one side a cesspool and toilet, on the other side the communal kitchen. In wet weather the sewage drifts into the kitchen. We were now in a tunnel tenement. On either side of a roofed lane were tiny rooms. In one of these rooms, kept with exquisite care, were a father and

mother, one half blind child and several other children. Everywhere Davis was greeted with rare and beautiful courtesy, which his own kind heart well deserved. Fifteen thousand people in Tokyo, we were told, live in misery like this.

We then were driven to a slum of a better sort. This was the lodging house section for the factory workers. We looked down street after street, lined with houses, in each of which we could see stall-like rooms, in which from one to six workmen would lodge. Many of these "hands" come from the country, spend a couple of years in the city, and often return to the country, demoralized and physically ruined. In all this worst section, with its nearly a million people, there is, up to date, no resident missionary.

It was good to get back to a Christian home that night, to see the children about the Christmas tree, and to know that one day a Christian Christmas might come to this, the greatest city of Asia.

How Turks Conduct an Orphanage

'Antoura: The Shelter of a Thousand Tragedies

BY MAJOR STEPHEN TROWBRIDGE

American Red Cross Commission to Syria and Palestine

IT may surprise many to know that the Turks conducted an orphanage for Armenian and Kurdish children during the war. In the village of 'Antoura, in a beautiful valley of the Lebanon, twelve miles north of Beirut, an officially appointed Commission of the Young Turks gathered during the second and third years of the war nearly two thousand Armenian and Kurdish orphans. But what a vast difference there was between this institution and those conducted under Christian auspices. The commission subjected the children to a rigid system of training in the Turkish language, Turkish history, and the Mohammedan religion. Every vestige and as far as possible every memory, of the children's religious and racial inheritance was done away with. Turkish names were assigned and the children were compelled to undergo the rites prescribed by Islamic law and tradition. The girls were being trained in "Ottoman Kultur" in preparation for the harems of Turkish officers and notables. The boys were being trained as servants in the Army or Government.

Not a word of Armenian or Kurdish was allowed to be spoken by the children. Turkish ideas and customs were impressed upon the lives of the children, and they were taught the reasons contributing to the glory of Ottoman arms and the prestige of the Turkish race. Whenever a German or Turkish officer visited the orphanage the children must form a hollow square and shout: "Long

life to our King! (the Sultan) Long life to Germany!" The children were drilled in the genuflections and formulas of Moslem prayer and in the creed: "There is no God but Allah, and Mohammed is his prophet." The little crosses which many of the Armenian children wore at their necks were destroyed.

The building chosen by the Commission was the large Boys' School of the Lazarist Fathers in 'Antoura. Army officers were detailed to go to the concentration camps north and south of Damascus to select the children. Loutfi Bey was appointed director, and Khalideh Khanum of Constantinople, a lady of remarkable literary ability, furnished the teaching staff from her private school in Beirut, and Djemal Pasha delighted in having their photographs taken on the steps of the orphanage, surrounded by the employed staff, as the leaders of Ottoman modernism.

At the 'Antoura orphanage, on October 17th and 18th, 1918, nine days after the Franco-British occupation of Beirut, nearly two thousand children had decreased until there were only six hundred and sixty-nine orphans left—151 girls and 489 boys—Armenians and Kurds, beside 29 Syrians. All the rest of the two thousand had died during the past three years.

Beirut and the Lebanon are now under a kindly and equitable French administration. The Military Governor has authorized Professor Stewart Crawford of the faculty of the Syrian Protestant College to become the director of the 'Antoura Orphanage. The boys and girls will be cared for in separate buildings and useful industries and educational classes will be organized. The children will be put upon their honor and gradually a plan of self-government will be worked out. They are already learning what American justice means. They have found out to their delight that Prof. Crawford is the best friend they have ever had.

This brief sketch gives only a very imperfect glimpse of the throbbing human need in these 669 lives. For the love of God shall we not share with these children the best things we have, shall not the Red Cross make the orphanage of a thousand tragedies into a home of ten thousand blessings? For the old people who have survived the wilderness marches we can do little. They instinctively brood over the past. But for these young lives there is aspiration and hope and energy. It is not too late to re-create by months of patient effort the childlike trustfulness which has been so rudely broken. Only the Great Shepherd Himself can measure to the full the value of these lives. Laying His hands upon them in benediction, He will call the children by their true names. For He knoweth them, every one.

War and Religion "Over There"

BY PHILIP E. HOWARD, PHILADELPHIA

President of The Sunday School Times Company

INTO what religious and moral conditions have our American soldier boys been projected in Great Britain and France? In the closing year of the war at any time about a hundred thousand Americans might have been found in the British Isles, in addition to the vast numbers in France. What may American churches learn from the British and French experiences of these critical years, so that the future may be marked by a more adequate provision for spiritual life and service?

On a tour among the British churches last year, I found everywhere large congregations,—large by any standard in peace or war time. Nearly every one of the few men in the congregation were in uniform. The general withdrawal of men from the churches has broken into institutional work everywhere, and to an unwonted degree women have been placed in executive positions in church work. The available men, too, have had very heavy additional demands upon their time and strength, over and above the sharp pressure of the competition that belongs to normal life there. Through sheer weariness both men and women have been unable to do all they might wish in church work. Some are just managing to "carry on," with a nervous breakdown impending,—a very common condition at this moment among even these sturdy British Christian workers.

The problems of the war, political and material, have been so stupendous that one finds most men preoccupied with such questions. It has been difficult to steer conversation away from politics and war, to the inner concerns of the spiritual life of the churches. Few conversations turned in that direction naturally, even though it was known that the group of men in our party represented the American religious press. Without very special inquiry, we should have heard little about the life of the churches, and often it required a distinct effort, even with clergymen, to hold the conversation to inquiries affecting spiritual things. When interviews were especially arranged to discuss the subject, we heard in the fullest, most explicit ways, the experiences and views of British church leadership, but on other occasions political questions were more absorbing than any other.

The war has lowered moral standards. You cannot touch the sexual vice question in conversation with any well informed person in England or Scotland, or France without making that discovery.

Not only is there little evidence of effective civic restriction of the social evil, but there are not the effective efforts in widespread evangelism which might reach thousands. The awful pathos of the whole pitiful vice business is a heartbreaking burden to many British and French evangelical leaders, and the physical and spiritual sacrifice of manhood and womanhood goes on. One wonders why large and decisive measures are not taken to evangelize the most needy neighborhoods and why there is not a more effective government restriction of vice. The harvest will surely be a bitter harvest, if present conditions are allowed to prevail.

One British editor expressed the opinion that we are suffering from an infection throughout the world,—the spread of spiritual anarchism. We know enough of the popularity of false religions in America to keep us very humble about our individual and corporate achievements in matters religious. Nowhere have I seen greater devoutness in worship, more serene bearing of keenest sorrow, or more intensity of individual spiritual service than in England and Scotland.

In many of the camps abroad the progress of religious work has not been adequately carried out by workers who gave it only a decidedly secondary place, while the boys themselves were receptive to straight Gospel talks and personal evangelism. Some men have however done extensive evangelistic work in spite of every hindrance, and have been greatly used in the saving of thousands.

The soldiers have not been dodging the Gospel. Some of these fellows who were facing death were disappointed when they did not hear what they most needed. We are thankful for the thousands who *have* been told in hut and camp and dug-out, and on ships at sea, how they may be ready to meet God face to face and live.

What will the American churches give these boys who have been up the line and are coming back home?

The French Protestant churches have been hard hit by the war. Many church buildings have been destroyed or damaged. A distinguished army chaplain in the French forces told me that the moral tone of the soldiers had been lowered, while a Protestant pastor set forth with great fulness the need of fundamental Bible teaching in France. The encroachments of a Germanized theology long ago began their undermining work among the French theological students and the results now appear in the lack of spiritual vitality in many churches. This Protestant pastor urged for France a type of Bible Institute where fundamental Bible truth is taught, such as is found in various parts of America, and where the simple principles of Christian work are made the foundation for training in church activities. French Protestantism needs much material help in the reconstruction of its church

edifices, and in strengthening the hands of the courageous evangelical leaders in planning strong evangelistic and Bible study movements throughout the field. It is a glorious testimony to the missionary spirit of these French churches that their offerings for missions have suffered but very little during the war,—only a sixth or seventh less than the pre-war income,—in spite of the fact that so many of the parishes have been impoverished or destroyed. The evangelical pastors constitute a brave band of workers, serving in the midst of much indifference, and with only about a half-million adherents in a population of some forty-five millions. I was assured that the number of French Protestants in important posts of government service is much larger than the disproportionate size of the evangelical denominations would lead one to expect.

Two thousand American soldiers were on the ship on which I returned to America. Nearly a third were sick and wounded, limping about the decks on crutches, or lying helpless in steerage bunks. They were nevertheless a cheerful, brave crowd, and responsive to the straight Truth! Are we going to modify our Gospel, to suit what is reported to be their desire for a message, or a church, different from the Scriptural standard? That will mean their disappointment if we do, and our lost opportunity. American churches will make a great mistake if they suppose that these returning boys want trivialities. They have been in dark places, and want light and good cheer, but they need and they welcome the glowing realities of the Gospel.

While the "Cedric" was swinging westward in a following wind and sea in mid-Atlantic I talked with boy after boy, in the forward hospital, stowed away in rough bunks in tiers of three, in dimly-lighted quarters, with their cheery faces and maimed bodies. Leaning down in the semi-darkness I asked one lad if he had a copy of the New Testament. His eyes brightened, "Yes, sir, I have," he replied. "I brought it from home with me, and I read it clear through twice in the hospital." Others gladly received Testaments.

One tall smiling boy on crutches in answer to a question responded eagerly, "Yes *Sir,* I *am* a Christian, I started out from home that way, and I've remained that way, too!"

It means something to remain so, after the fierce testings of every sort through which these boys have passed.

I have yet to meet one man who has been at the front who claims that the soldiers there are in sympathy with the preaching of salvation by their own blood, as a substitute for the blood of Christ. No church in England or France or America that is aware of the true needs of these men, will run saps and plant mines under the truths which form the very foundation and strongholds of the Church, but each must do all that may be done to make sure that these are held inviolate.

BEST METHODS

EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

THE ART OF SECURING AN AUDIENCE

THE tragedy of the empty pew is ever with us. There is no absent treatment which avails for the people who were not there. Therefore, as much responsibility rests on those whose duty it is to get the people to the meeting as on the speakers who are to deliver to them the message.

A turnkey job in a missionary meeting includes not only a good program, but also a good attendance. Given a program that is worth while, the next step is to let people know about it by such effective notices, announcements and invitations as will put an end to the tragedy of the empty pew.

One day I attended two morning meetings, at both of which an invitation to an afternoon meeting was given. As the first speaker made his announcement and extended his invitation I was conscious of a weary, conscience-stricken feeling that I *ought* to go and of a martyr resolve to do my duty at any cost. When the second speaker made his announcement and extended his invitation a wave of regret swept over me that I had already promised myself to accept that other invitation, for here, indeed, was a meeting worth while which I eagerly longed to attend. Suddenly I realized that the two invitations were to the same meeting and I vaguely wondered why there are people in the world who issue invitations in such a way that nothing save a stern sense of duty could possibly induce the recipients thereof to accept them and, also, what the indefinable something is which some people seem to know how to inject into an invitation which makes people *want* to go.

Whatever the former is let us avoid it. Whatever the latter is let us acquire it. Verily, the art of the announcer and the notice-writer and the invitation-extended is no mean art, but one that sadly lacks cultivation. There are many volumes published on how to speak effectively, but few publications are there on how to announce and invite effectively, yet of what use is a speaker's eloquence if hearers are lacking?

The Personal Invitation

No amount of general publicity and printer's ink can take the place of the individual invitation to individuals. The Master's Kingdom had its beginnings in personal invitations. One man found another and told him about the Messiah and brought him to Jesus. The Samaritan woman went back from the meeting at the well into the city with a personal story about what she herself had seen and heard, and a personal invitation to others to "Come, see." One of the best of all ways of increasing attendance at missionary meetings is for those present to go out to enlist others by personal invitation. At one meeting only two persons were present. They did not postpone or adjourn. They met. When the meeting was over each went out to tell what a good meeting they had had and to invite more people to join them at the next meeting. Before many months those meetings regularly had a large attendance.

Living Tickets of Admission

The "Bring One" plan is good. A personal invitation to the May meeting given by each one who attended the April meeting means a double attendance for May and a quadrupled attendance for June. Try the plan of requiring "Living Tickets" at some meeting—the ticket which will admit each member being someone who is not a member. At a meeting for men and boys make the ticket which will admit a man, a boy. Increase the attendance of a "Fathers and Sons" meeting by requiring every father to have a son of his own, or a son borrowed for the occasion, with him, and every son to present at the door a father, real or adopted. Similar ticket regulations for a meeting for women and girls, or mothers and daughters, may induce a lively search for accredited tickets.

In planning regular meetings, go over the list of people whose attendance might be secured and divide the names between members who will invite them most successfully. Assign to each member at least one person whom she is to invite personally to the meeting.

Remember that the telephone is a registered missionary tool. Give to various members a telephone "Calling List." Recently an important committee meeting of men was called. The chairman knew that every man on the committee was literally swamped with work and calls for more work, and that he simply could not persuade them that they could take time to attend that committee meeting. So, he phoned each man on the committee and instead of urging him to be present he assigned to him the task of calling up three other men and convincing them they must be present. Result: each man in phoning his three brought conviction to himself, and in the busiest of war days that entire committee of bankers, business and professional men walked in without one absentee. Would you persuade someone of the importance of attending a meeting? Set for him the persuading of some one else. Ask every member to phone three or four other members, or possible members, from lists that have been carefully and tactfully and unnoticeably distributed.

Three Methods Fill an Auditorium

Several thousand people were assembled in an auditorium recently in a meeting held under the auspices of the Laymen's Missionary Movement.

"How did you get such an attendance?" inquired some one who had been to many meetings characterized by fine addresses and empty pews.

"Humanly speaking," answered the secretary, "by three things. First, an announcement of the meeting sent to every pastor in the city to be given from his pulpit. Second, a paid advertisement inserted three times in the city papers. Third, skillful publicity in the news columns of these papers. We had a good story of the local committee which planned the meeting with an advance announcement several weeks before the date. Then, for about a week, we had something every day which the papers counted "live stuff"—pictures of the speakers; stories of their work, with a keen human interest; reports of the success of meetings in other cities along their way as they were coming to us."

Unquestionably, one of the best notice-givers and invitation-extenders is the daily press, and a good sign of the times is the number of missionary meetings one sees announced in the papers. In addition to the simple notices which should appear in the Coming Events Calendar, or its equivalent in the daily or weekly papers, it is well worth while to provide special announcements of special features cleverly written. Get hold of writers who know how to prepare the copy for such stories,

so that the papers will print them and the people will read them.

Recently a city editor hurriedly scanned with growing surprise the story of a missionary meeting handed him for publication.

"Publish it?" he said in answer to the query of the minister who handed it to him, "Well, I should say so. We are used to *paying* for the privilege of publishing that class of stuff."

There was nothing sensational or overdrawn about it. Only some big facts skillfully presented.

That meeting was well attended and the lives of many people were influenced by the great addresses of the speakers of whom many of the people would not have known had it not been for this good bit of publicity.

On the other hand, another meeting was held at which there was but a handful of people. The newspaper announcement was less than six lines, although there were interesting facts enough to have furnished material for a full column in the hands of a writer of even small skill. Often an interview with a missionary speaker can be arranged for a reporter, which will arouse interest and give general information, for which the public has an unrecognized need. Recently a leading daily gave nearly two columns to a missionary's interpretation of conditions in the Near East because of good publicity work behind the meetings at which he was to speak.

We sometimes have in missionary meetings what the papers would call a "scoop," and no one hears a word about it.

"Once a Preacher—Now a Bulletin Board"

Save your Pastor from such a Fate

There are so many notices handed to pastors that no wonder some preachers feel that they are degenerating into mere bulletin boards.

Let us not expect our pastors to announce every coming event, including committee meetings and meetings of sub-committees, from the pulpit. A once-in-a-while announcement may gain emphasis if it is not crowded into such a succession of announcements that none of them attract attention.

Here are some first aid suggestions which may relieve the pastor of some of the long strings of things to be announced, and which may also make a more lasting impression than a verbal announcement:

Notices printed in the weekly church bulletins.

Special cards of invitation to special meetings handed to the outgoing congregation by the ushers.

Posters announcing special events hung in the vestibule, church parlors, and other assembly rooms.

UNUSUAL MEETINGS

One day the young daughter of a preacher scanned with some disfavor the stereotyped announcement in her father's church bulletin, "On Thursday at 3:30 the usual meeting of the Missionary Society." Then she bravely dared to change the announcement to read:

"On Thursday at 3:30 the *unusual* meeting of the Missionary Society."

Ever since that day Margaret Applegarth has been planning unusual meetings and enlisting the unenlisted, interesting the uninterested, and teaching missionary lessons in an unusually fascinating way.

In this "Pod of Ps" she gives us some of her secrets.

Shelling a Pod of Missionary "P"s!

By MARGARET T. APPLEGARTH

If we rightly appreciated the psychology of Paper, Pasteboard, Paint, Paste, Posters, Postals, Printed notices, Poetry *and* Pleasure, our missionary meetings would be better attended! The trouble is that so few of us ever travel through the pod to the last P, which actually ought to come first. The question in our societies is: *who* will make the posters and postals?

In April there may be a shower,
But get your umbrella and come for an hour,

To Jr. League
on -- at --

"Not I!" says Miss Worksallday; "Nor I!" says Mrs. I'mallthumbs; "Nor I!" sighs Mrs. Babytakesallmytime; "Nor I!" giggles Miss Gadsabouttoteasandthings; "Surely not I!" gasps Mrs. Makestheprogramsgo; etc., etc. Nobody regards the enterprise as pleasurable, and yet invitations can be considered in the same light as "fancy work," for instance: something to be picked up in odd moments when there is "just time to finish five more little cards"; they are no harder than tatting or crocheting, and exhibit infinitely more individuality.

Try tucking a batch of colored papers, a pattern, a pair of scissors and a paint box into an attractive workbag when you start to an afternoon sewing party. Everyone will be agog with curiositv: "What are those cunning things? Party favors"? "*What? Missionary invitations*—oh, my dear, surely not, why, they're charming!" "You must have a wonderful society, tell us about it!" "I have some extra scissors, why can't I help cut some out?" "I used to love to paint, and I see you have two brushes—" (four or five, if you are wise!) and the pleasure end of your pod of ps is *shelled!*

The eight other Ps are simpler. In buying paper or pasteboard choose lively colors rather than white, and right here let me offer an invaluable suggestion: Did you know that every year your church printer gives to the ragman barrel after barrel of paper ends—delectable colors in long narrow strips, just the thing for wee invitations? A word to the wise! Pasteboard for posters is inexpensive—5 or 10 cents a sheet, one sheet being large enough to make at least two posters. Here again, colors attract the eye much sooner than pallid white. Curiously enough, paste is not nearly as much of a *sticker* to the poster-maker, as paint! Yet a little touch of color adds enormously, and a little verse of jingle poetry completes the effect.

Here are two suggestions for getting the posters made: get a Junior or Intermediate Sunday-school class to *adopt* your society! At one of their social events, which are often such a problem for the teacher to "pull off," divide the class into as many groups as you have posterless meetings, and let each group be responsible for the making, exhibiting, and distribution of posters and invitations on its specified month.

Rivalry can be maintained by each group keeping a record of the attendance at "its" meeting, your society giving a special party to the winners at the end of the year. This will do double duty, by training up a band of capable poster-makers! But the same plan may be adapted to the members of your own society, all of whom should be invited to a mysterious social:

"'A study in Colors,' by your leave,
Will interest you Friday, we believe!
Your fountain pen should be on hand,
And a pair of scissors will be in demand."

On the eventful evening divide people into groups, each group responsible for posters and invitations for their month. A clever idea is to have a large cardboard palette (with the colors separate dishes of candy) in the center of which is printed:

"Little drops of water, little daubs of paint
Make a poster int'resting to sinner and to saint!
Little deeds of handing invitations saying 'Come'
Make missionary meetings like a beehive hum!

Whenever discouragement is in evidence, the palette and its contents, plus the hopeful jingle, may enliven the artists!

Here are some practical suggestions easily carried out:

1. On a colored invitation card a picture of an empty chair should be pasted, or drawn, with this couplet beneath:

"If you aren't there
There'll be a vacant chair."
on
(*Date*) .....
(*Place*) .....

2. The same couplet can be amusingly worked out for a poster, by tying a row of tiny toy chairs (10 cents a set at ten cent stores) across the top of a poster. Hatted ladies may be cut from a colored page of a fashion magazine, bent in the proper places, and pasted on all of the chairs but one! Tiny paper hymn-books pasted from hand to hand of near neighbors adds an alluring touch. The couplet is printed beneath the chairs.

3. When a special country is to be studied a train of toy cars can be tied to the lower edge of a poster, with billows of gray smoke belching from the tiny engine. In the trail of smoke the printed words should appear: "All aboard for Mexico!" (or whatever the land may be.) Date and place should be added, with the names of the conductor, motorman and guide.

5. Individual invitations to a meeting on *Mexico* may be small sombrero-shaped pieces of light brown cardboard, with a red band painted around the crown. On the back:

"This little sombrero invites you to go
With us next Friday to Mexico."

6. A poster for a meeting on the *American Indians* may be a green background with some cone-shaped tepees, cut from light brown cardboard, pasted in a row across the top, with footprints leading to one tepee. Below: footprints pointing toward a wigwam are an invitation saying *COME* to our Indian Powwow." If the meeting is to be held at a private home, the number of the house may be put on the tepee flap. These tepee flaps may be painted in gay reds, blues, yellows and greens, with black outlines to make them show to advantage.

7. Individual invitations to an *Indian* meeting may be smaller tepees, made by folding a piece of oblong tan cardbord tent fashion.

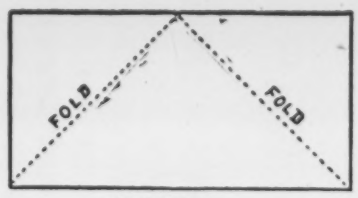


FIGURE 1

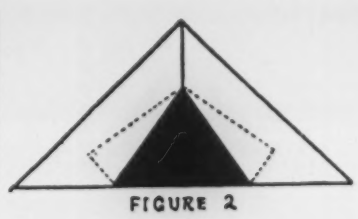


FIGURE 2

Touches of color on the flaps add to the attractiveness. If this is a Junior society the following invitation may be written inside the tepee:

"Indian Pow Wow"

"Each squaw and each brave is requested to walk
To our Pow wow next Friday to hear some big talk."

For an older society this may be adapted to suit circumstances.

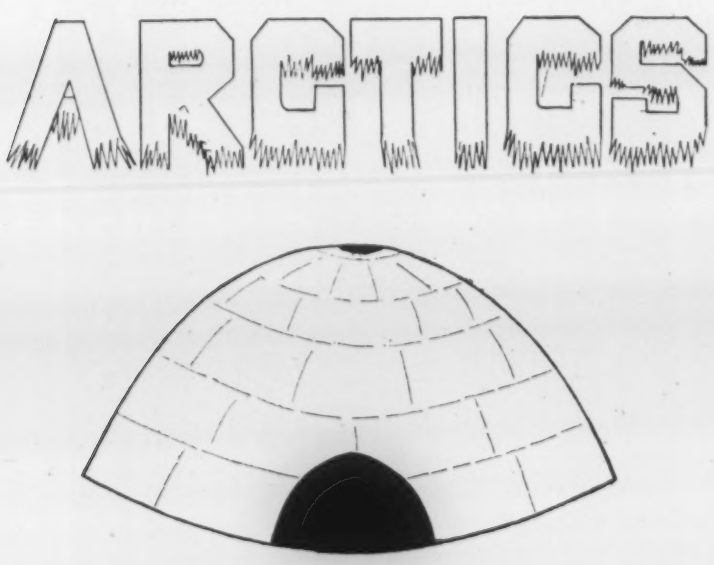
8. For a meeting on *American Negroes* in the cotton belt this poster on "Cottontails and other Tales" will be alluring: A gray rabbit (with a cute tail of cotton batting pasted in the proper place) to head a yellow poster; under the rabbit, the couplet:

"Brer Rabbit and Molly Cottontail
Hope to meet you without fail"
on
(*Date*) .....
(*Place*) .....

9. If a program on the *Highlanders* is called "Our National Shut-Ins," then try having a shoe-box attractively wrapped up, with the neatest side turned outward, bearing the title and the words:

"Shut in this box is a national sight
Which on Friday we hope to bring to light."

When "Friday" arrives the box should be opened and the contents discussed: home-made candles, home-made soap, home-spun cloth, home-smoked ham, pictures of Abraham Lincoln, log cabins, beautiful mountains, mountaineer people, etc.



10. When *Immigration* is the program subject it may be re-named: "God's Melting Pot," and the poster show a large black pot with a circular handle overhead, and tripod legs. Above the pot appears the title; below, the words:

"Aren't you curious to know what
We're going to cook in this black pot?"
on
(*Date*) .....
(*Place*) .....

11. A meeting on *Africa* may be called "The Black Question Mark," a poster for which should show a large black silhouette map of Africa, with the title above the map; below:

"You surely can see that this land so dark
Resembles a gigantic *question mark;*
It's like to an *ear*—listening—sad—
Waiting to hear some message glad."

12. A program on *Korea* may be called "A Bone of Contention," referring to her geographical position and its historical outcome. Use good-sized pictures of two dogs ("His Master's Voice!") each eyeing a bone dangling between them. This may be a real bone, or one cut from cardboard, tan-colored. In either case print "Korea" on it, and label one dog "China," the other "Japan." Above the dogs print the title: "A Bone of Contention," underneath:

"On Friday 'twill be shown
Which doggie got the bone!"

13. For *Medical Missions,* try a blue poster with a picture of a Red Cross nurse holding a real glass homeopathic pill bottle, full of candy pills, in each hand—tied on, of course. Each bottle should bear a label, one prescription reading: "For the Orient;" the other: "For the Occident." The couplet below the picture states:

"She holds the pills
For human ills."
Let's
follow her career
"Over There."
(*Date*) .....
(*Place*) .....

14. For individual invitations to a

medical missionary meeting it is simple to use little oblongs of *colored* paper folded into homeopathic powders. Before folding write the invitation inside.

15. A meeting on *Japan* may be attractively announced by cutting three pieces of differently colored cardboard into lantern shapes. Paint the supposedly lacquer parts in black, and divide the quaint title "Jap-o-Lantern" into its three parts, printing one part on each lantern, in type as Japanesy as possible! Each lantern should also bear a few details as to date, place and other particulars.

16. A meeting on *China* suggests so many designs one hardly knows where to begin or stop! Houses, pagodas and people offer very alluring shapes, both for posters and invitations. Little colored lanterns, with a string through the black lacquer, may be used as invitation tags, and be looped to buttons in Sunday-school. A program on the people of China might be called: "Chinese Tails and Other Tales" (see figure 3 for poster design to be used on yellow cardboard. Or try a row of figures, each a different color.) A program on Chinese customs might be called: "Won't You Come Into My Parlor?" See figure 4, showing a poster of a house cut from red cardboard, with a *green* doorway bearing the invitation. The roof is left red, the house part painted black.)

17. A set of six programs on this year's study book "Women Workers of the Orient" has been re-named

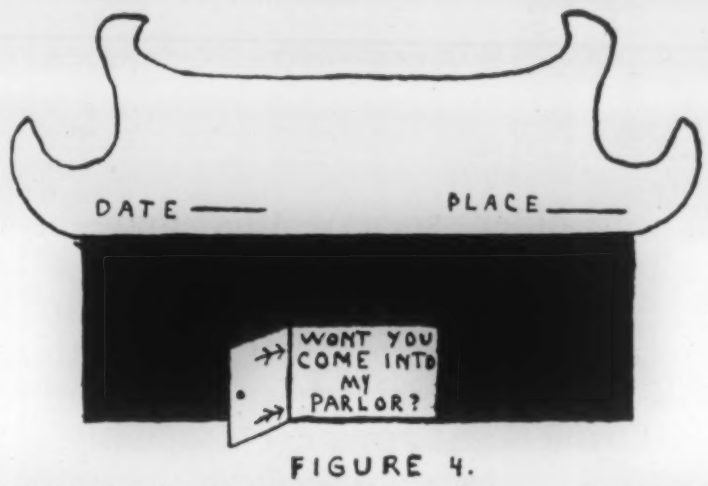


FIGURE 4.

"Maid-of-all-work," with chapters re-titled: (1) "Home-maid," (2) "Ready-maid," (3) "Custom-maid" (4) "Hand-maid," (5) "Maid-of-honor" and (6) "School-maid." Both poster and invitations for "Home-maid" used the Chinese house of figure 4, with the jingle:

FIGURE 3

Maid-of-all Work is a little Home Maid,
(Although she would faint if her wages were paid);
You'll find her quite quaint and exceedingly dear,
If you'll come here next Friday to welcome her here.
(*Date*) .....
(*Place*) .....

18. The fourth program, "Hand-maid," used for a poster two brown cardboard hands (outlined from real hands) mounted on green cardboard, and as invitations, brown cardboard hands, with the jingle:

Ten small fingers has each Hand-Maid
To carve her future unafraid!
Although her job is still so new,
She's doing quite as well as you.
(*Date*) .....
(*Place*) .....

19. For the sixth program, "School Maid," the poster showed a sweet girl graduate carrying a diploma. (For this, any girl in white with the two sides of her dress painted black, and a black triangle on her head, is successfully camouflaged into a graduate!) The dipolma was a white scroll of narrow paper tied to her dress with a bow of baby ribbon. For invitations, the diplomas alone were used. This was the jingle used:

School-Maid is our brightest maid,
To whom great compliments are paid.
She knows Geography, Arithmetic, Books,
She even knows queer curves and hooks,
Greek to us, but clear to her,
This clever little Foreigner.
(*Date*) .....
(*Place*) .....

20. A clever girl's poster for a Rally shows sunbonnet babies of graded sizes wending their way toward a church, with the couplet:

"Big girls, and Little girls, girls of Every size,
Come to our Rally if you are wise!"

* *Note*: Before cutting out lantern house or doll shapes from good cardboard, it is wise to experiment with a newspaper pattern first. Try folding the newspaper, and *starting from the fold* draw *half* of the object. Cut this out, and when the fold is unfolded—behold a well-balanced pattern!

* *Other valuable suggestions for invitations and posters may be secured from "Missionary Helps for Junior Leaders" by Margaret Applegarth and Nellie Prescott, published by Miss M. H. Leavis, West Medford, Mass., the helps on the Foreign Mission text books, published by Miss Leavis and those on the Home Mission text books, published by The Council of Women for Home Missions, 156 Fifth Avenue, New York.*

FASCINATING INVITATIONS

Could anyone resist this fascinating invitation prepared by Miss Grace Walker, of the Women's Board of Foreign Missions of the Presbyterian church, for a meeting in Montclair, N. J.? A swift intuition comes to the fortunate recipient that the clever originality which produced the invitation will produce also an illuminating program.

Miss Board of Foreign Missions is feeling very sad
For she knows you have a grievance, and it's really pretty bad.
She has lived so long among you
And has never thought, you see,
That you really weren't acquainted
With your Mission Family Tree!

SO

You're invited to a party,
On Thursday next, at four;
And tickets of admission
Will be asked for at the door.
Each guest please write a question
That she thinks she wants to know.
Miss Board of Foreign Missions will endeavor then to show
How really interesting just a plain old Board can be.
After which we'll all "forget it"
While we have a cup of tea.
Now "Tea", of course, does rhyme best
But honestly, my dear,
It stands for Christmas plum cake
And other liquid cheer.
***Please* make Miss Missions happy**
For she's nervous as can be
Lest you count her party "boresome"
And decline her cup of tea.

The Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. Farmer, Montclair, N. J.

Representative of the Federation of Woman's Boards of Foreign Missions

THE ANNUAL MEETING OF THE FEDERATION

Monday, January 13th, at 2:30 p. m. and Tuesday, January 14th, at 10 a. m.

THE Annual Meeting of the Federation was attended by more than one hundred delegates and visitors, representing twenty-one Boards. From the opening devotional service led by the President until the close of the Prayer Service on Tuesday the interest was well sustained.

No one who heard the splendid reports given on Monday need ask what place the Federation will take in the Foreign Mission enterprise. The value of specialized committees' work—on Summer Schools—on Student Work—on Methods—and Interdenominational Institutions was plainly shown, while our star committees—on Christian Literature for Women and Children in Mission Fields and on United Study of Foreign Missions—gave us a glimpse into a wonderful future of constantly increasing usefulness. The full report of these committees will be printed as usual, and it would be advisable for every Board to send in orders at once to Miss Leavis as the supply will be strictly limited to the demand.

Please note the names and addresses of the new Officers and Chairman:

Secretary, Miss Vernon Halliday, 25 Madison Avenue, N. Y. City.
Treasurer, Mrs. J. C. Henley, 2137 Park Ave., Indianapolis, Ind.
Chairman of Committee on Interdenominational Institutions—Mrs. Wm. Boyd, 1520 Spruce Street, Philadelphia, Pa.

The Preparedness Conference was inspiring enough to make any shirker in the missionary cause feel unhappy—while it directed the attention of Board women to the necessity of a broader outlook and a greatly emphasized effort to reach "the Other Women" who have never known the joy of this Christ-given service—perhaps because we have hidden the Christ in our organization detail and have gone too much "on our own way."

The "Preparedness" program presented on Tuesday morning included a valuable discussion on "The Demobilizing Woman," opened by Miss Alice M. Davison; a paper by Miss O. H. Lawrence of the Reformed Church in America, on "The Home Church Woman"; a discussion of "The Professional Woman," introduced by Mrs. Helen Barrett Montgomery; another on "Individual Gifts," by Mrs. J. Sumner Stone, of the Methodist Episcopal church; on "Publicity" by Mrs. Henry W. Peabody of the Women's Baptist Foreign Mission Society and a discussion of "Finance" by various delegates. The prayer service was led by Mrs. Robert E. Speer.

By following the New Program suggested by Mrs. Peabody in a Rainbow Campaign for Recruits we will have an opportunity to reach the Professional Women, the Doctors, Teachers, Nurses and Welfare workers. This is an outline of the plan: These women who would be so valuable in the Mission fields and on our Boards, are to be invited to a supper—(Local Committee to find Patronesses who will give five dollars for five suppers.) At the supper an appeal will be made by a missionary or Board Representative on "The Call of the World Today" Six four-minute women will answer the questions—Who? Why?

When? Where? How? Wherewithal? (Six leaflets in rainbow envelope, price five cents, Miss Leavis or Boards).

A Recruiting Officer will present the call of the King and will display a set of posters and pledge cards. The guests are asked to take home the souvenir envelope containing the leaflets and to sign at least one of the pledges which should be read and explained. (Posters, fifty cents a set, Miss Leavis or Boards).

Mrs. Peabody said in closing—"Now, after the roar and crash of war, after the blood and tears, God's Bow of Promise, His Everlasting Covenant may span all seas. We women may help to make the rainbow, for surely our covenant with Him is not to be a scrap of paper. Our moment in the world's history has come. Are we prepared? If not, then we are unworthy to be leaders of Boards and Societies, unworthy of our great Divine Leader.

'The tumult and the shrieking dies,
The Captains and the Kings depart:
Still stands thine ancient sacrifice,
A broken and a contrite heart.
Lord God of Hosts be with us yet,
Lest we forget, Lest we forget.'

"'And ye shall receive power after that the Holy Ghost has come upon you and ye shall be my witnesses unto the uttermost parts of the earth.'

"The time of witnessing is here."

LOUISE CHAMBERS KNOX,
Secretary, pro tem.

LITERATURE FOR WOMEN AND CHILDREN

Report of the Committee on Christian Literature for the Women and Children in the Mission Fields

ACCORDING to the request of the Federation at its annual meeting last January, a Program for Christian Literature Day in March was prepared in which Mrs. A. F. Schauffler, Mrs. Peabody and Miss Butler gave material assistance. Of an edition of 5,000, about 3,000 have been distributed, through the agency of the Committee on Publications. Report from summer schools, local federations and societies show that the Program has been valuable in setting forth the subject. As a nominal price was charged the cost has been little. It seemed wise not to attempt to set a date when Christian Literature Day would be simultaneously observed, but to ask that the Boards recommend to their constituencies that this Program be placed at such a time in the calendar of the local society as would insure the best attention. We urge that further use be made of the Program in 1919. It may be obtained from Miss M. H. Leavis, West Medford, Mass., at five cents each or $3.00 per hundred.

In June the "Dollar Drive" was initiated to reach women and girls in the summer schools and elsewhere, with a request for a dollar each for the Book Fund of the Committee, i. e., for the translation and publication of various small books which have been suggested, or to provide larger editions of books already prepared like, "The Sky Pilot," "Golden Windows," etc. The little folder for this drive, "Books for our Allies in the Orient," with its coupon attached, has been circulated at various meetings with good results, though we still need additional gifts for this fund.

The plan to hold a circuit of public meetings early last fall was sadly interfered with by the epidemic of influenza. In Pittsburgh, through the kindly cooperation of Mrs. Mary Clokey Porter, Mrs. Crouse and others, Miss Flora L. Robinson of India was given an opportunity in September to present the matter and to distribute literature at the annual meeting of the Allegheny Missionary Union. In December Miss Clementina Butler spoke on Christian Literature at an interdenominational meeting in Cleveland, Ohio.

October 31 a meeting was held in Boston, when the Committee had the pleasure of welcoming Mrs. Donald MacGillivray of Shanghai, editor

of *Happy Childhood*, and of hearing also Dr. Patton and Mrs. Peabody. At this time an appeal for money to publish an illustrated "Life of Christ" for Chinese children met with instant response,—a generous Baptist friend giving the whole amount needed—$250.00. Mrs. MacGillivray is already at work upon this book which will mean so much to the children of China, as no other story of Christ's life, suitable for little folks, is in existence.

In Philadelphia, the Chairman of the Committee was enabled through Miss Lodge to arrange for a program on January 10, in connection with the Day of Prayer. Other meetings will be held in the Spring, if found practicable, and the Committee is gratified to be able to report the large measure of interest which results from even a small degree of publicity. The paragraph in the MISSIONARY REVIEW for December in regard to the "Dollar Drive" brought response from all over the country, every letter showing a deep interest in this cause.

A Magazine for Indian Girls

A plan for a magazine for Indian girls and young married women. projected for some time, seems likely to be realized during the coming year. The Committee has given $500.00 for its initiation in Lucknow under the direction of Miss Flora Robinson and her sister, Ruth. It is designed for the students who go back to homes barren of all good literature and therefore will be published in English. It will be placed at the disposal of the various mission Boards, with the hope that they may select the material best adapted for their own use, translate it into the vernacular used in their districts, and republish it on mission presses,—the multiplicity of dialects making it out of the question to supply such magazines in the many vernaculars. This new venture of the Committee has the sanction of the National Council for Christian Literature for All India, and now we urge that the Boards especially interested in India contribute for this new work and call the attention of their missionaries to its inception.

Literature for China

Another tremendous enterprise beckons on your Committee to an enlarged field of usefulness in China. Some have already learned from Rev. E. C. Lobenstine, secretary of the China Continuation Committee, concerning the revolution in the written language in China, made possible by the adoption by the Government of that country of a phonetic system whereby 39 characters are used instead of thousands, a plan which revolutionizes all teaching, and opens an immeasurable vista of opportunity to those who are trying to supply good reading. There is a very definite proposition before the American Section of the Christian Literature Committee, asking for immediate and practical backing. It is estimated that there are approximately 7,000 preaching places in China where there are Christian teachers, and that if the United Church of Christ in China should shoulder this great scheme and set about teaching this system to its teachers and colporteurs, in an incredibly short time there would be a "reading republic" in China, hitherto undreamed of by the wildest enthusiast. It has been demonstrated by one busy doctor who used the plan in his hospital, that absolutely ignorant adults can be taught to read in less that a month by this Aladdin-like method.

A very modest budget has been submitted by the Christian Literature Council of China to the American Section of the Literature Committee, who have in turn, asked the Woman's Committee to raise its share of the funds needed to provide a simplified literature for the women and children of China under

this new system. The sum asked of us is $2,000 (Mex.), $1,000 in gold.

The Woman's Committee has been successful in small ways, but in the new world order has not the time come to make broader plans and to enter immediately into possession of new territory? The letter to the Woman's Board sent out last February asking that the amount allowed the Committee be increased in 1918, met with immediate response from the Northern Baptist Board which doubled its gift of $100.00, with a promise of securing $500.00 for this Committee if the other Boards would follow. So far, we are not able to report a single Board which has met this challenge, although some of the smaller Boards have materially increased their contribution.

NOTE: It should be here stated that the W. F. M. S. of the Methodist Episcopal Church supports Miss Laura White of Shanghai, whose time is wholly given to publication and translation work, and that they will release also the Misses Robinson for part time in connection with the new magazine for Indian students.

Generous individuals are responding to the appeal, but we need a more definite and bigger policy. How can we reach the constituency of the Woman's Boards with a call which shall be commensurate with the need, and which shall command attention?

We are servants of the Federation and shall be glad to accept any suggestion for a move forward into the "great land to be possessed."

The Treasurer's report shows plainly that unless we can depend upon increased gifts from the Boards, we shall not be able to meet the demands upon us.

ALICE M. KYLE, *Chairman.*

THE RAINBOW CAMPAIGN

The Campaign for Recruits, approved by the Federation January 14th, began in Philadelphia on January 23. Posters and Rainbow leaflets were still in the printer's hand, but proofs were shown and the program given as planned. Two hundred invited guests met in the Friends' Clubhouse. Dr. Everett of the Medical School presided. The four-minute women included Dr. Potter of the Medical School, Miss Rachel Lowry, Miss Pancoast and others. Philadelphia is continuing with a series of Rainbow meetings.

Washington, D C., held a Rainbow meeting January 27th, and with more time secured an attendance of three hundred. Mrs. McDowell, Mrs. Radcliffe, Miss Burrell and Mrs. McGrew were delightful as four-minute women. Mrs. Wm. A. Montgomery presented the "Call of the World Today." Mrs. Henry W. Peabody acted as recruiting officer, speaking on "The Call of the King" and presented posters and dedication cards. Volunteers have followed and pledges of money as well as lives are coming in to the Boards.

DeLand, Florida, held the next Rainbow meeeting in the lovely home of Mrs. Theodore Page. Among the invited guests was a large group of college girls. One result was the formation of four study classes to be led by the Dean of the College and Mrs. Page.

Chicago, with wonderful enterprise and the fine organization of the Middle West, responded to the call of Mrs. Steele, President of the Federation, and gathered a group of two hundred and fifty professsional women on February 21. Plans are under way to place the posters and leaflets in hospitals and colleges. Instead of the four-minute talks, brief addresses were given by Dr. Tucker of China, Miss Laughlin of New York, and Mrs. Silverthorne of Chicago.

In Pittsburgh on Saturday evening, February 22, were two hundred and fifty professional women at a dinner in the beautiful Y. W. C. A. building. Among the four-minute women were Mrs. Campbell, Mrs. Isaacs and Miss Kinear. Mrs. Mary Clokey Porter, Chairman of the Rainbow Committee of Forty, had

planned also a great mass meeting for Sunday afternoon. One of the leading physicians of Pittsburgh has presented her resignation to the hospital where she is serving and will sail for China in September. The Committee of Forty will plan at once for at least ten more Rainbow meetings in Western Pennsylvania.

Buffalo held the sixth Rainbow meeting on February 25, excelling all in numbers. Forty patronesses provided a cafeteria supper for five hundred young women who were personally invited. Inspiring music and addresses brought enthusiastic response.

Worcester, Massachusetts, plans for Rainbow meeting number seven and Boston is to follow on March 7th with the eighth.

All the meetings thus far have been far beyond expectations. Many young women are inquiring about foreign mission service and we may expect decisions. The work of local Committees is worthy of highest praise.

Posters, Plans and *Rainbow* leaflets are on sale at all Women's Boards of Foreign Missions—"Help Make the Rainbow."

TO MEMBERS OF THE WORLD ALLIANCE

The Trustees of the World Alliance announce the change of location of the office from 105 East 22nd Street to 70 Fifth Avenue. A complete reorganization has been decided upon, but as heretofore the World Alliance will continue to work in cooperation with the Federal Council of the Churches.

The greatest innovation will be that now the Alliance will attempt to organize local Alliances in every community throughout America. In most communities there is no organization which interests itself primarily in international relationships.

These are critical days now that the war has been won. There has been a decided decrease in idealism. We need to rally all the forces of our churches and communities in support of the President and the best thinking groups of the Nation, who are determined that out of this bloody struggle, so successfully terminated, there shall be a new world order based on righteousness and justice. Without such a consummation there can be no peace in the world. Our opportunity puts a serious responsibility upon our shoulders.

Mr. Hamilton Holt, Dr. Frederick Lynch and Dr. Sidney L. Gulick have been sent to Paris, and when they return they will have a great message. Miss Eva Ryerson Ludgate has just sailed for Europe, where she will make a special study of the church conditions. Upon her return she will give a large portion of her time to the interests of our organization.

Two study outlines on a League of Nations are now ready. Either of these will be furnished at the nominal rate of fifty cents for twelve copies.

Shall we withdraw our army of missionaries from the field or shall we send reinforcements? Shall we practice a more severe economy and straiten our army's equipment for service or shall we practice a more glorious self-sacrifice and make its equipment more efficient? Shall we exalt and glorify our Saviour, or shall we follow Him to be put in the shade? Shall we endure hardness as good soldiers of Christ, or shall we take to the fields of indulgence and allow the cross of the living God to be outshone by the army of the world? Which shall it be?

—Dr. J. H. Jowett.

NEWS FROM MANY LANDS

INDIA AND BURMA

Two Views of Home Rule

OPPOSITION to Home Rule in India seems to come from two sources—first the Moslems and next the lower caste Hindus. A Moslem paper published in Calcutta remarks:

"A few of our Mohammedan brothers say: 'If India gets self-government, then we shall not be able to cope with the Hindus.'

"When we ask why, the invariable reply is, 'The Hindus are more numerous than we are, they are better educated, and they are certainly more prosperous financially. We must never forget that these people are the same Hindus that banished the Buddhists from India, and those Buddhists were their own kith and kin. The first chance they get they will do exactly the same with us, for they bear a grudge against us, as we Moslems ruled over them for six centuries.'"

The argument of the lower caste Hindus is summarized thus:

"The Pariahs of Madras assembled in convocation say: 'The Brahmins, who have kept us—the Untouchables—mercilessly under their heel for ages, are not likely to be less tyrannical if the Hindus come into power. That we certainly do not want, and so we prefer British rule for generations to come.'"

Christian High School for South India

AT the Bangalore Conference of May, 1917, the fact was brought out that if Christianity is to affect the modern currents of social and national reconstruction there should be given the youth of the land a more thoroughly Christian, and therefore a more thoroughly national education. While the Commission appointed by this Conference was pushing its investigations, a young missionary was enlisting friends, Indian and European, for prayer and thought on this question. The conclusion reached by both groups was that a first-class residential High School should be provided, with a staff of teachers who, by the simplicity and earnestness of their fellowship, should demonstrate the ideal of brotherhood. After spending much time and thought upon the problem, the Commission appointed by the Conference drew up a scheme for the School, of which the following are some of the points:

The School shall be mainly for Christian boarders. But a small proportion of non-Christians who are willing to accept the mode of life of the Christian boys and a few day scholars, Christian or non-Christian, can be admitted. No class shall have more than 30 boys.

Religious instruction will be non-denominational; but nothing shall be done to disturb the boy's loyalty to the Church to which he belongs.

The scheme is launched as one which will supply a long felt need and which, when realized, will be a proud achievement.

The Christian Patriot.

Women of the Jungle

THE Gond woman, belonging to an aboriginal tribe in the jungle of Central India, is short, strong, and darker than her Hindu sister, but like her in her fondness for jewelry. Not being able to wear the most unusual in quality, she does the best she can as to quantity, so that a party of Gond women walking together, wearing countless pounds of glass, pewter and iron, sound like a chain gang.

Gond women have accepted the general estimate of their mental capacity, and when approached by the missionary will usually say, "How can we understand? We are only cattle." But when the Gonds become Christian, they are very

thoroughly in earnest, and show that they have latent power.

Mayo was just an average child from the jungle, but one day when she was visiting an old priest she picked up a mud idol, left there by a madman. The priest told her that whoever took the idol would go mad because of the evil spirit that had possessed the man, but Mayo said, "Then I shall take it away, for I am not afraid of any evil spirit." This may seem insignificant, but for such a girl as Mayo it was nothing short of revolutionary.

Hindu Gods as Rain Makers

ONE reads of many strange methods of producing rain, but here is one which is most unusual. It is related by Rev. H. G. Hastings of Lalitpur, India.

"I was on a visit to our out-station at Mahroni, and had occasion to stop over during the heat of the day at the government rest house or Dak Bungalow. While there, I noticed on a mound under a tree several stone idols with flowers hung in wreaths around their necks, and their faces smeared over with mud, and evidences that some of the Hindu people from the nearby village had been there having puja (worship) under the sacred neem tree. I asked one of our native preachers what it all meant, and he said the village people had been there praying for rain and that the people thought the idols would make it rain so the rain would wash the mud off their faces. Imagine a god that was so weak as to let a man smear mud over his face, and too powerless to walk one hundred yards to a river to wash his own face, yet powerful enough to make rain come that it might wash his face clean. Then, again, imagine a god who had power to send rain, and would let a great number of people suffer for the lack of rain, but would cause it to come for so small and selfish a reason as wanting his own face washed. Then, again, imagine a crowd of simple, superstitious village people, with so little reverence for their gods and so little fear of their power that they would smear mud over the faces of the gods in order to force them to answer a prayer." This is an illuminating example of the illogical vagueness in the Hindu's conception of his gods.

Episcopal Recorder.

Home Missions in Burma

A KACHIN Christian is pleased when a heathen becomes a Christian, but it does not occur to him to make any effort to bring about such a result. And as for making any sacrifice for such an end, or contributing, that is no business of his; that is the work of the missionary and the paid evangelists. That is their natural disposition, it is the inertia that has to be overcome. But foundation work is beginning to show results. Last year a society was organized with the aim of sending Christian young men into new localities during vacation to open small schools, teaching the children by day and preaching by night. Many villages have plead for schools and the volunteer teachers are full of enthusiasm over their work, asking to be allowed to continue this year. The Christians have been divided into prayer bands, so that every Christian is a member of a band, and every non-Christian is on a prayer list.

SIAM AND MALAYSIA

Siam's New National Flag

IT is certain that the King of Siam had no intention of putting religion into the new national flag, but it is also certain that in the old flag the white elephant in the center represented Buddhism, for the people revered the white elephant on account of the belief that Buddha once appeared on the earth in that form. At first the King intended that the new flag should contain only the red and white stripes, but through

American influence (*not* missionary) the blue stripe was added.

Blue is the Presbyterian color, and the Presbyterian Church is established throughout the length and breadth of Siam. The blue stripe in the flag may well stand not only for the Christianity of the home land but for Siam as well; the Christianity which in the "New Era" is destined to take the place of the Buddhism of the "Old."

Presbyterian Bulletin.

Growth of Bangkok Christian College

THE enrollment in Bangkok Christian College has steadily grown until now it is 348, which is an increase of more than 50 per cent since May, 1917. One half of this number are boarders and all the dormitory space is occupied. Even the teachers gave up their room and moved out on the veranda.

Not only has this been the best year in the enrollment of the college, but it has been one of the best in spiritual growth. There are 13 in the graduating class, over half of whom are Christians, and five of them have decided to give their lives for special Christian work. There are 20 in the second class, half of whom are Christians. The next two classes number 32 and 47, and each has a good proportion of professing Christians. In the lower grades there are a few, but most of the boys in these classes are too young to make a definite and final decision which involves so much as it does in this country. One boy in the sixth grade has been completely disowned by his relatives since he became a Christian.

The White Elephant.

Neutralizer for Christian Missions

VISITORS to Penang, Straits Settlements, are importuned to make contributions to a new pagoda. Imitation is the sincerest form of flattery, and there is a familiar ring in the Buddhist solicitor's plea:

"We are trying to turn the thoughts of our young men to religion. The youths of the Buddhist faith have grown worldly beyond belief and never come to the temple to pray. So we intend to build a magnificent pagoda, a thing of beauty and inspiration which they can not escape. Whenever their eyes rest upon it their thoughts will turn in spite of themselves to the gods. But it will be only through the gracious benevolence of our friends and visitors that we shall be able to do this."

Buddhism has taken fright at the success of Christianity and is adopting the guise of its methods in the hope of holding loyal a restless generation.

CHINA

Phonetic Language Study in China

THE Nanking Language School is now receiving over sixty new missionaries each year, giving them a year of thorough foundation work on the language and sending them out from there into their scattered fields of labor from Shantung to Fukien and from Shanghai to Changsha. In place of the former method, which the early missionaries were forced to use, of sitting with a sleepy old Chinese scholar, repeating after him long and intricate sentences from the Chinese classics, students in the language school have the advantage of the best phonetic methods of language study and a corps of trained teachers, as well as the stimulus of school life and competition with other young people.

The head professor is Mr. Gia, who, true to the Chinese temperament, was with great difficulty persuaded that the phonetic method was superior to the old Chinese method of language study. To win him to Christ was even a harder task.

For years the missionaries prayed and labored, but while he received every one kindly, argument and prayer seemed alike unavailing. His sudden conversion last year was like the case of Paul, and having once

committed himself, he has set out to win for Christ every one of his forty teachers, most of whom are not Christians.

The Continent.

Y. W. C. A. Opportunities in China

DAUGHTERS of Chinese officials and of the "literati" form the class of girls taught by Young Women's Christian Association secretaries to become future leaders. In the eyes of the Government, the reliable girl is the Christian Chinese girl, and the demand for Association training grows by leaps and bounds. Government and Mission Schools beg for teachers of physical education. They need ten times as many as are available. Four Chinese cities are asking for American Y. W. C. A. secretaries, and seventeen Chinese secretaries are already at work. Membership in the Chinese Association numbers 3889, and the proportion of native support of the Y. W. C. A. is from one-third to one-half.

The "Heart Washing" Society

AMONG the many means employed by the energetic governor of the province of Shansi, in his attempt to promote a higher type of manhood, is the Heart-Washing Society. It might very properly be called an Ethical Culture Society. By his strict orders, this society is to be promoted by the magistrate of each county; and in Fenchow, which is the county seat for a large section of country, meetings are held every Sunday in the Confucian temple of the Prefecture, and every family and every shop is forced to send its representative, *i. e.,* one member, to hear the lecture there given. These lectures are presided over by the magistrate himself, who often gives the lecture.

The governor is known to all the foreigners in Tai Yuan, the capital of Shansi Province, as distinctly progressive. He has asked a member of the English Baptist Mission to give him regular lessons in Western methods and ideas.

The Missionary Herald.

A Chinese Student's Testimony

A CHINESE Y. M. C. A. student secretary tells of an "i tsik" (miracle) which happened at a meeting of the Student Association in Hongkong:

"Instead of inviting an outsider to speak they appointed four or five of their own members to give five-minute addresses, but discovered there were fifteen minutes left. The chairman announced that as there was time he would give to any present, whether members or not, an opportunity to speak on how students could better themselves morally. A non-Christian boy of about seventeen years got up and said that he thought the most important thing was fidelity not only to one's earthly father, but to our Heavenly Father as well. Then another, also a non-Christian, about twenty-one years old, said that these meetings had helped him to lead a better life. The thing that impressed him the most was the devotional prayers of the members at the meetings. He had not investigated Christianity very thoroughly as yet, but he saw no solution to the problems of China in any other way except through Jesus Christ."

That a government school student should speak of Christianity in this way was indeed a miracle.

Foreign Mail.

The Working Boys in Shanghai

ONE of the first things to be done after the establishment of a junior division of the Y. M. C. A. in Shanghai was to make a survey of working boys. The first result of this survey was to organize a school for poor boys. After two attempts had failed, a third made under the leadership of Mr. S. S. Zung proved a notable success. The teachers are volunteers, the course includes reading and writing Chinese characters,

arithmetic and the use of the abacus, spoken English, play, Bible class, religious meetings and weekly socials. In two years the school has grown from 30 to 130 boys, who are a grateful and loyal group.

Medicine and Christianity

THE old world order in China put the practice of medicine in the lowest room, but the Gospel entered and now, after a hundred years, the art of healing takes a prominent place. From the influence of medical missionaries has come the Medical School Movement, which has most notably found expression in North China in the Union Medical Schools of Peking, Tsinan and Mukden, the "Ya" Medical School at Changsha, carried on by the Yale Mission, the Union Medical College in Chengtu, Sz-chuan and the Women's Medical Colleges at Canton and Peking. The influence which these schools are destined to exert in the spread and confirmation of the Gospel in China, strikes one with grateful wonder. It means the creation in the next two decades of a great body of native medical practitioners, fully educated in Western medicine and surgery, the decided majority of them active members of the Christian Church.

The dominant factor in Medical Education in China today is the China Medical Board of the Rockefeller Foundation, which is now erecting a $6,000,000 plant in Peking and is closely affiliated with the Missions.

Preaching to Pilgrims

ONE of the most fruitful features of evangelistic effort in China is that carried on during the annual festivals, of which the Chinese celebrate so many, and when pilgrims come from far and near. Rev. James S. Orr of Kiangsu tells in *China's Millions* for February of the customs in vogue and some of the possibilities found among the pilgrims. People who have vowed to visit the temple to return thanks for healing, each carry a small stool, and at intervals along the way kneel on it, bowing towards the temple. In front of each shrine is a large money-box, into which each person throws a gift. None would think of worshipping without doing this, reminding one of the command laid on Israel, that none should appear before the Lord empty.

There are rich and poor, soldiers and police, pickpockets and beggars, not all pilgrims, for some are mere sightseers, glad to idle away the time. So many of the women have small feet that barrow men are much in demand. Peddlers and toy stalls line the temple entry and the wistful-eyed Chinese children make one realize that "one touch of nature makes the whole world kin."

The follower of Christ is in evidence too. It is the custom to rent a house at the foot of the temple hill, an awning is erected and a hospitable cup of tea is ready for all guests. The preachers preach themselves hoarse and many stop to hear the message, often pleading to hear more about the way to salvation.

JAPAN—CHOSEN

The Christian Church in Korea

THE Presbyterian Church of Korea has undertaken to carry on mission work outside the bounds of Korea, not only among their countrymen but among the Chinese in the Province of Shantung, China. Last year they voted a budget of $3,000 (6000 yen) for this work and in their annual report they add the following:

"The prayers of two hundred thousand Christians behind these men, (*i. e.*, their missionaries) should make them powerful in doing their small portion towards the evangelization of China."

According to last year's statistics, there were in Korea connected with the "Federal Council" (M. E.

Church, North and South; Presbyterian Church, U. S. A., North and South; Canadian and Australian Presbyterian) 208,436 Christians, of whom 86,186 were members in full communion. There were, besides, about 10,000 Christians belonging to three other bodies, and 5,000 belonging to the Episcopal Church.

Contributions from Protestant Christians in Korea last year amounted to $178,487. This is a generous sum when we consider the general poverty of the people and their uniformly low wages.

The principle of self-support among the churches in Korea was strictly applied from the beginning of the work, and is generally adhered to at present, though some Methodist churches have begun to depart from that principle, especially along the line of Christian education, which is at present one of the greatest and most difficult problems for the Church in Korea.

The Christian Intelligencer.

Japanese Women in Industry

THIRTY-FIVE years ago there were 125 factories in Japan; today there are 20,000. If it were not for the women these factories could not exist.

Within the factory compounds dormitories are erected and girls living there are practically prisoners. Two factory holidays are allowed a month, but in most cases the girls cannot leave the factory grounds. Recreation is unknown except where welfare workers have been permitted to go in and teach games.

At the beginning of industrial welfare work, the Y. W. C. A. had in Japan fourteen American secretaries and six thoroughly trained Japanese secretaries, and in addition twenty Japanese workers as travelers' aids, matrons of dormitories, and assistants in domestic science and physical culture classes.

By the opening of work in Osaka, Kobe and Kyoto, its opportunity has been increased by about a million women and girls. The Tokyo Association is emphasizing, for the immediate future, work in one of its large suburbs, Oji, which has more than 12,000 women in its factories, work among girls living at home or boarding, and welfare work including day nurseries and visiting nurses.

Is Japan Aiding Morphia Trade?

A CORRESPONDENT in *The North China Herald* asserts that the Japanese Government secretly fosters the morphia trade in China; that the traffic has the support of the Bank of Japan and that the Japanese Postal Service aids the importation. Says this writer:

"No inspection of parcels in the Japanese post offices in China is permitted to the Chinese Customs Service. The service is only allowed to know what are the alleged contents of the postal packages, as stated in the Japanese invoices. A conservative estimate would place the amount of morphia imported by the Japanese into China in the course of a year as high as eighteen tons, and there is evidence that the amount is steadily increasing.

"In South China morphia is sold by Chinese peddlers, each of whom carries a passport certifying that he is a native of the Island of Formosa and therefore entitled to Japanese protection. Japanese drug stores throughout China carry large stocks of morphia. Japanese medicine vendors look to morphia for their largest profits. Wherever Japanese are predominant there the trade flourishes."

MOSLEM LANDS

Gentile and Jew in Palestine

HERBERT ADAMS GIBBONS, in an article in the January *Century* on "Zionism and World Peace" points out that "as opposed to 100,000 in the Jewish communities (of Palestine) there are 630,000 in the non-Jewish communities, of whom 550,000 form a solid Arabic-speaking

Moslem block, in racial and religious sympathy with the neighboring Arabs of Syria, Mesopotamia, Arabia and Egypt."

French influence in Syria dates back to the time of the Crusades, and the exclusion of French interests from Palestine, he thinks, would endanger Anglo-French sympathy in a degree not compensated for by the advantages of a British-controlled railway from the Mediterranean at Haifa to the Euphrates and the Persian Gulf at Busrah.

But the pressing danger is that of awakening the fanaticism of the Arabs, who take their religion far more seriously than do the Turks. Under Moslem law Christians are only permitted to live on sufferance. Jerusalem is a sacred city of the Moslems. The encouragement of Jewish immigration in order to override the Moslem majority would, Mr. Gibbons believes, endanger the lives of Christians in other Moslem countries.

The Congregationalist and Advance.

Achievements in Palestine

MUCH has already been done in the way of reconstruction in Palestine. Orphanages have been established for both mental and industrial training.

A day nursery is doing excellent work for the children and releasing the mothers who are among the 600 women at work sewing for the British Army. The Red Cross is giving especial attention to the health and sanitation problem. Much danger was feared from the hosts of refugees who flocked there from beyond the Jordan. The Turks and Germans cut down the "blessed" olive trees for fuel for the railroads, and the inhabitants looked on with streaming eyes and fainting hearts. The British Army is already setting out forests in the wastes, and planting trees in streets and towns all over Palestine. Many eucalyptus trees are to be planted to purify the air. On the new railway to Egypt the Palestine people will soon be shipping their farm stuff to a good market. The English are building reservoirs on the heights around the Holy City, so that the surrounding country can be irrigated in the dry season. The city of Alexandria loaned its engineer to Jerusalem to arrange for sanitary and other relief measures. Such are a few of the benefits following the British occupation.

"Carrying On" in the Holy City

AT the beginning of 1915, the Bible Society's depot in Jerusalem was hurriedly closed, but in February of the same year an elderly gentleman, Mr. Whelan by name—an American subject of Irish origin—who had been residing in Jerusalem for some few years, resolved to take possession of the depot and face the situation. Fixing his bed behind the counter, he lived there as proprietor. For thirty-four months Mr. Whelan held on bravely against many difficulties and hardships, until relief came. About 30,000 volumes, in some 50 languages, had been safely preserved in this depot at Jerusalem. All the copies in English were quickly bought up by British soldiers.

While the Turks were in possession, they ordered the gold lettering on the entrance door of the Depot, "B. F. B. S." to be broken out. Mr. Whelan then painted the same lettering on a cardboard, which he tacked over the glass until the Turks had been driven out.

The Committee of the Society are making plans and preparations to erect a new Bible depot in Jerusalem which shall be worthy of its object.

The Bible in the World.

Cairo, a Strategic Center

"IF Mecca is the religious center of Mohammedanism, and Constantinople is—or was—the political center, Cairo is undoubtedly their literary and educational center," says Dr. Samuel M. Zwemer. In Cairo is the great Moslem University, El

Azhar, with 11,000 students, a stronghold of Moslem conservatism. Here, also, is the new and radical Egyptian University, with 270 students, founded by advocates of the new and progressive Islam. Moslems schools of law, of medicine, engineering schools, agricultural institutions, schools of commerce, of fine arts, schools for girls and schools for boys bring the total student population up to 40,000. All these schools are abreast of the times, well equipped with libraries and laboratories, but wholly Godless, making no provision for religious, or even ethical training. The schools, carried on by the United Presbyterian and other missions, are the most important Christian influence. Assiout College, the great Christian institution, has an enrollment of more than eight hundred students, and a body of graduates who have become leaders throughout Egypt, Abyssinia and the Sudan. There are also the mission schools for girls at Cairo, Luxor and Assiout, with an enrollment of 1200.

Irrigation Canal for Mesopotamia

ONE of the problems which must be considered at the Peace Conference is the future destiny of the people of Armenia and Syria, many thousands of whom took refuge with the British Army while that Army was still at grips with the Turk. According to a report issued in London recently the British refugee camp at Baqubas, thirty-three miles from Bagdad, is caring for 45,000 people of the Armenian and Syrian races. This camp was hastily laid out, and in three weeks' time refugees were being taken in at the rate of 1,000 a day. To provide clothing and food for them when so much transport was needed for military operations along the Tigris was a great achievement, and today the camp is organized as efficiently as many of our Western towns, with water supply, sanitation and well-equipped hospitals.

An important step toward making these people self-supporting was the opening of an irrigation canal on January 10, some seventy miles north of Bagdad. Water can thus be supplied to irrigate 300,000 acres, and make possible the cultivation of land as far as the vicinity of Bagdad. The opening ceremony was held in the presence of many Arab land-owners, who were impressed with this striking evidence of the good intentions of the British. The increase in wealth to the land thus irrigated will certainly be considerable, and the increased production of food will be of great importance.

AFRICA

Influenza among the Africans

THE influenza scourge has been very severe in many parts of Africa. In East Africa it was found that many of the native students had acquired sufficient training to enable them to take charge of small hospitals which were established in schools and churches, and thus lives were saved in every village. The result of this work was most apparent upon the character of these volunteers, who developed a new spirit of helpfulness and self-reliance.

Rev. Cyril S. Green writes from Nkangal, Cape Colony, that this time of great distress gave the missionaries opportunity to come in touch with all classes of people. Scores of deaths were caused directly by the superstitious fancies of the heathen. They were sure that if they remained long in their huts the snakes would find them out, so they lay outside in the cold, with a temperature of 103°. Most of the Christians recovered, for they were willing to adopt the measures prescribed for them by the government and missionaries.

"Against the Book"

THE country around Kabari, on the slopes of Mt. Kenia, is beautiful, but the people are not. Disease, dirt and heathenish customs

have worked sad havoc among them. At present, with the exception of the few baptized Christians and readers whom seven years' work has gathered, the whole population concentrates its intelligence, as to the women, on the work of obtaining food for themselves and their families, and as to the men, in the intervals of looking after their flocks, on palavers or gossiping.

The lad described in the following incident gives hope of the cleansing which will take place when Christianity becomes more widespread. This African boy had been fined a goat for refusing to take part in a local ceremony by providing beer for the occasion. "It is against the Book" was his steadfast reply when his case was referred to the District Commissioner. When some one suggested that adherents of the Mission pay a sum of money in lieu of providing the beer, the lad stoutly maintained that no Christian should have anything to do with such a ceremony, and not one-sixth of a penny would he ever pay in connection with it.

The order went forth that adherents of the mission should henceforth not be required to take part in any ceremony they considered objectionable.

C. M. S. Gleaner.

Giving to Home Missions in West Africa

THE pastor at Quiongua, West Africa, recently took occasion to preach on tithing and reminded his people of a new work just started for home missions. He asked them to promise nothing, but to pray and think about it, and to bring their offering the following Sunday. There were over one hundred school children in the congregation who had nothing to give and no way of earning money, so work was planned which they might do for pay during the noon hour and after school. Never was work more eagerly done. One boy, skillful as a hunter, spent his spare time out with his gun. He promised the Lord sixty cents if he got a deer. Early in the week he shot a small one, but it got away. Later he shot a large one and it escaped. Friday, long before daylight, he arose and prayed about his deer, then taking his gun set out on his last hunt. He had not gone far until he saw a whole herd, the size of cows. Singling one out he fired. The deer was only wounded and the boy had to spend his last remaining shells, but still his game refused to die. His faith was so strong that the Lord had heard his prayer that he caught the animal by the horns and quickly cut its throat. Before seven o'clock he arrived, breathless, at the mission saying, "I will not thank the Lord with sixty cents. I will give Him a dollar."

When the offering was counted on Sunday morning the villagers were wild with joy, for it amounted to $63.95. When the boys and girls saw what they could do they said: "We will give an offering every month. We want to support a station of our own."

NORTH AMERICA

Community Spirit Put to Work

THIRTY-FIVE thousand persons reading the same passage of Scripture on the same day, offering the same prayer, cherishing the same ideals and then exemplifying them in daily life and business—has not this great possibilities? This is what enterprising Christian leaders in Connecticut have been able to bring about in less than two months through the community betterment plan sponsored by the New Haven Women's Church Union and the Pastor's Union of that city. The dominant idea is to capitalize community spirit evoked by the war in the interests of personal spiritual life and a better public order. To accomplish these commendable results, those back of the movement realize that the fountains of spirituality must be kept full through daily contact with the Bible and the unseen world. So

instead of leaving the average man or woman to his own devices, definite material is provided through a series of community betterment booklets. Each contains an interesting list of daily Bible readings, one or two quotations, several prayers and memory verses for the children from week to week.

The Congregationalist and Advance.

Enemies of the Lord's Day

A BILL has been introduced into the Legislature of Pennsylvania calling for the repeal of the Sabbath laws of the state. Fearing the very extremeness of this bill, Representative William F. Rorke introduced an amendment legalizing moving picture shows and concerts on the Sabbath. An editorial in the *Philadelphia Public Ledger* supports the amendment.

The arguments which are advanced in favor of this Sabbath desecration are briefly: "It is progressive and constructive. If movies and concerts are educational on weekdays, they ought to be profitable on the Sabbath. The concerts and movies would change the day from drab to brightness." The representatives of the Lord's Day Alliance are hard at work at the legislature, and they should have full support.

New York has long had a law against theatricals, movies, etc., at which admission is charged, but it has been disregarded. Now attempts are being made to pass bills legalizing these and commercial baseball.

The Presbyterian.

New National Committee for Protestant Episcopal Church

THE Board of Missions, the General Board of Religious Education and the Commission on Social Service of the Protestant Episcopal Church, have appointed a national committee, composed of men and women from all parts of the Church, to care for the details of providing the budget, thus leaving the Boards free to do the special work for which they were created. When the committee is fully constituted it will be represented in all the great centers of the country and the committee members in each center will call to their assistance other men and women in order that the organization, instruction and enlistment may be extended into every parish and mission of the Church.

Training Negro Citizens in Georgia

AN important school for Negroes at Fort Valley, Georgia, has recently come under the supervision of the Protestant Episcopal Church. This is an industrial high school which seeks to do for the million or more Negroes in Georgia what similar institutions are doing in other States. There is at present an enrollment of 600 students, two hundred of whom live in the dormitories, the others coming from the surrounding country; a property of ninety acres and a plant valued at $60,000. Each student receives instruction in some useful trade, assuring him the opportunity of developing into a helpful, contented citizen of the State.

Moslems in the United States

IN the narrow valley, chiseled out of the mountains of Pennsylvania by the Conemaugh River, there is a group of Mohammedans employed in a coke plant and ruled over by a strange triumvirate: Hassan Taromanovic, the Son of Allah, armed alike with his priestly Koran and his American dinner pail; Omar, who presides over the pool room, hazy with cigarette smoke and the mingled odors of black coffee and pink liquor, and Harry, the "Boss." For twelve years these workers, who are considered "hand-picked fruit," because no church holidays interfere with the regularity of their shifts, have enjoyed community life, without Sunday-school, church, library, playground or even "movies." They have all but forgotten the appointed hours for prayer, and could scarcely point in the direction of Mecca.

Hassan, their religious leader, is a stately figure with his fez, but his parishioners call upon him only for burials and weddings—their faith has deteriorated into a hazy memory. Surely here is fertile ground for the missionary enterprise!

New Mormon Church in New York

THE Brooklyn Chapel of the Church of Jesus Christ of Latter Day Saints is the first Mormon church building in the State of New York.

Senator Reed Smoot of Utah, a member of the Quorum of Twelve Apostles of the church, offered the dedicatory prayer and was the principal speaker at the dedication service on Sunday, February 16. The chapel seats 350 persons. Senator Smoot confined himself to religious topics.

Walter P. Monson, President of the Eastern States Mission and head of the Brooklyn Chapel, announced that through the work of his associate missionaries there are now more than 250 members in the Brooklyn congregation, and that there are at present in New York State seven congregations with more than 750 members. He said that the members of the church in this State look upon the erection of the Brooklyn Chapel as a milestone in the path of the growth of Mormonism in the East.

New Plans for the "Vanishing Indians"

SIXTY per cent of the American Indians are still non-Christian, while only half of those who have been converted are Protestants; 260,193 of the 335,998 Indians in the continental United States can neither read nor write, and only one-third of the entire Indian population can speak English. Furthermore, ills resulting from unsanitary conditions and utter lack of personal hygiene have ravaged almost every tribe. Recently, after these matters were given special attention by various agencies, the death rate has fallen below the birth rate and the Indian has ceased to be a "vanishing race."

Under the five-year program of the Methodist Centenary $128,450 will be used to provide more missionaries speaking the Indian languages, to train more Indian preachers, to establish more Sunday-schools and to appoint women workers to take Christianity to the women and children, who are even more neglected than the "braves."

Christian Advocate.

Chinese Set an Example

TWO Chinese brothers, who opened a laundry in Paducah, Kentucky, became interested in Christianity, and after a time were received as members of the First Presbyterian Church. For three years they were not only regular attendants, but liberal contributors to the Church's activities and lost no opportunity of witnessing to their faith. Then they decided to return to China, and before leaving handed the pastor an envelope containing their subscription for the remainder of the year, and asked for their church letter in order to be received into the Church in China. Here is an example for wandering American church members!

LATIN AMERICA

Exchange of Territory in Mexico

THE American Board of Commissioners for Foreign Missions and the Southern Methodist Board have agreed upon plans for rearrangement of work and workers in Mexico. By this change, the American Board will withdraw from the state of Chihuahua and occupy the West side of Mexico, including the provinces of Sonora and Sinaloa. There are many problems involved in this re-assignment, and the American Board has recently sent a deputation to Mexico to confer with missionaries and native pastors with reference to the policies and plans which shall be undertaken.

Congregationalist and Advance.

A Social Worker in Cuba

THE task of bringing civic improvement to Union de Reyes, Cuba, has been given to Rev. Julio Fuentes, the only evangelical pastor in this railroad town of 9,000 souls. Asked by the town authorities to become a member of the municipal civic committee and to clean up the town, an unprecedented thing in the history of Presbyterian mission work, he is doing splendid social work with meager equipment in a building loaned by a wealthy woman. Any social work done in the city must be done by him.

The Continent.

Leprosy in Latin America

NOT every one knows that leprosy is very prevalent in some of the States in South America. It is said that many cases may be found in Colombia, and lepers are numerous in Brazil and the Argentine. The Mission to Lepers has already established work in Dutch Guiana and has been anxious to do more, but the difficulties in the way have made it impossible. The Protestant missionary bodies have been comparatively so few and so far apart that there has hitherto seemed to be no definite opening for organized effort. A letter has been received from a missionary of the Methodist Episcopal Church asking for a grant of $100, to enable him to employ an evangelist to work in a colony of lepers near one of the large cities in the Argentine.

Without the Camp.

Indian Snake Dancing

AFRICA is not the only "dark continent," and nothing that one finds there could be more revolting and horrible than the snake dances among the Indians of Guatemala. As the time for one of these snake festivals approaches witch doctors are sent to the mountains to capture a snake to be trained for its part in the ceremony by being kept in a pitcher that has contained whiskey. The men who are to take part must live in seclusion for a time, then drink enough liquor to insure their being in reckless mood. A circle is formed by the dancers who wear a head gear made of animal skins and frightful masks, which has to be lifted constantly to let a little air in, and the spectators stand outside. The master of ceremonies calls a masked fellow into the ring and lets the snake slide out of the pitcher down his neck. Then he executes a wierd dance, while all the others grunt, shriek and rattle gourds. When the snake glides from the man's trouser leg he is excused and another is called to repeat the performance.

From such a setting came one of the most faithful Christians in the Santa Maria congregation—once a witch doctor. Not being able to read, he listens intently to the reading of the Bible, then commits to memory the portions read. These he puts into the Indian language and preaches to his former followers, and it is due to his ceaseless effort that two new preaching centers have been formed. Here is proof positive of what these people can do when the cloud of superstition is lifted.

Guatemala News.

Selling Bibles in "Little Venice"

LAKE Maracaibo, Venezuela, is more than 100 miles long and from 50 to 70 miles wide. Because the villages along its shores were built on raised platforms, standing out over the water, and the inhabitants traveled about in canoes, the early Spanish discoverers named the country Venezuela, or "Little Venice." Last year a colporteur of the Bible Society, José Siciliani, who is a Brazilian of Italian descent, found his way to this region with a supply of Gospels. At first the Bibles "went like hot cakes," and then the word was passed around that these books were "Protestant" and immediately Colporteur José found himself up

against the wall of superstition. José rented a small dugout, with a man to paddle him and his books from house to house. He often had to face most disheartening circumstances, lack of food, dangers from tropical storms and disease, and everywhere the unfriendliness of the islanders. On one occasion as José approached, the natives beat on tin cans with pieces of iron, as is their custom during an invasion of locusts. However, in spite of all this ignorance, superstition and adversity during a stay of six months, José succeeded in distributing more than 3000 copies of the Scriptures. Who can say how far this influence may reach?

Brazil's Need

DR. S. H. CHESTER, in *The Regions Beyond,* gives sufficient reason for Protestant Christian missionary effort in Brazil, and other Latin American lands. Dr. Chester says that the priesthood is an explanation of all the corruption, degradation and superstition one finds in those countries. The relation of many of the priests to the people is similar to that of the Buddhist priesthood in China and Japan. They are considered indispensable in connection with certain functions and occasions. They must be on hand to perform the marriage ceremony for those who are able to afford that luxury, to administer extreme unction to the dying, to bury the dead, to give absolution to those whose consciences trouble them on account of their crimes, and for a consideration to secure the release of souls from purgatory. Apart from these official functions, the people have little use for them, and they are the most disreputable element in the communities in which they reside.

Among other illustrations of the pass to which so-called religion has come in Brazil, Dr. Chester relates the following incident:

"A lawyer in the city of Pernambuco obtained possession of a human skeleton which he succeeded in persuading the people was that of a person formerly known in that region, St. Severino. He had the skeleton covered with leather and stuffed, and set it up in the church as an object of worship, the church being located on a farm which he owned in the outskirts of the city. St. Severino proved to be a miracle worker, whose benefits were in proportion to the value of the votive offerings made at his shrine. On the income derived from this source the Pernambuco lawyer was able to abandon both his law practice and his farming operations and to maintain a handsome home in the suburbs."

EUROPE

Help for Friendless Women

THE London Female Preventive and Reformatory Institute, founded in 1857, is evangelical and interdenominational. Sixty years ago it was housed in small quarters, with accommodations for only sixteen inmates. It has grown rapidly until at present it has 177 volunteer workers and its activities comprise:

Five Homes for 162 inmates rescued from surroundings dangerous to morality, or from vice.

A Probationary Home for the temporary reception of applicants.

An Open-All-Night Refuge for the succour of young women and girls found homeless in the streets at night.

Some idea of the extent of the work undertaken may be had from the following figures:

45,616 cases have been admitted to the Homes.

1,715 religious services, etc., were conducted in the Homes last year.

2,964 nights' lodgings were given at the Open-all-Night Refuge during 1917.

2,492 midnight and other meetings have been held since 1859, attended by 127,391 young women and girls, thousands of whom have been rescued. *The Christian.*

Prayer for Russia

THE Archbishops of York and Canterbury sent out a bulletin to all the Anglican clergy asking that prayers, both private and public, be offered for the Russian Church on February 23, and the following prayer was recommended:

"O God our Refuge and Strength, who art a very present help in trouble; have mercy, we beseech Thee, upon the Russian Church in her hour of need. Deliver her by Thy most mighty protection from the dangers that beset her, and grant her people rest; through Jesus Christ our Lord. Amen."

This is said to be the first time in the history of the Anglican Church that prayers have been asked for another communion.

A Medical Missions Exhibit

THE idea of holding a great medical Missionary Exhibition in London has met with hearty approval, and has promise of the co-operation of all the British missionary agencies centering in London.

The definite aim of the exhibition will be not only to serve the best interests of this department of missionary work, but also to secure for the missionary enterprise the support and life service of some of those physicians, surgeons and nurses who have been doing such magnificent work throughout the course of the war. The exhibition will open June 23, 1919, and continue for some weeks.

Protestant Neighbors in France

AMONG the loyal defenders of France and of freedom were many Protestants. Native-born pastors or students for the ministry to the number of one hundred gave their lives in the great cause. One hundred and fifty sons of French pastors or missionaries made a like sacrifice. These men, and the soldiers from among the laymen, represented nearly 500,000 French Protestants, the successors of the Huguenots. In spite of the havoc of war they now maintain seven mission stations, mostly in Africa.

A Protestant Chaplain in the French Army, Pastor Daniel Couve, who spent nine years as a missionary in the Congo, is now presenting their cause in America. Through their Committee of Union for France and Belgium the churches he represents are one body.

Marshal Joffre, himself a Protestant, is especially interested in the plans for rebuilding and re-manning these churches. Recently he said:

"The need is especially great in the devastated regions. Soon the people will return to their demolished homes to start life over again. The shock at what they will find will be very great. They will need not merely material assistance. Moral help will be required, for there is bound to be a tendency to let down morally in the face of so great loss and destruction."

The Executive Committee of the American Presbyterian Church has recently voted $500,000 for the relief of French Protestant churches. This "hands-across-the-sea movement" will give impetus to the plan for a League of Churches to strengthen the work of the League of Nations.

OBITUARY NOTES

Dr. A. F. Schauffler, of New York

ON Tuesday, February 19th, the Rev. Adolph Frederick Schauffler, D. D., died of heart disease at his home in New York city. This brought to a close a long and useful service on earth. His life goes on, and while Dr. Schauffler rests from his labors, his works follow with him.

Seventy-four years ago he was born in Constantinople, Turkey, where his father, Dr. William G. Schauffler, was a distinguished missionary scholar of the American Board. The son returned to America for his education and was graduated from Williams College in 1867, and

from Andover Theological Seminary in 1870. After pastorates in Brookline, Mass., and New York City he became superintendent of the New York City Mission and Tract Society. Here he rendered noble and far reaching service to the time of his death. He was always keenly alive to every question relating to the Kingdom of God and was a friend to every one in trouble.

Dr. Schauffler was prominently connected with Sunday-school work, was president of the New York City Sunday School Association and Treasurer of the State Association. He was a wonderful teacher of teachers, an earnest Bible student, and a firm believer in the inspiration of the Scriptures. He was for many years a member of the International Sunday-school Lesson Committee. Dr. Schauffler also wrote a number of valuable books for Sunday-school workers. His wife, Julia Baker Schauffler, has been almost equally prominent with her husband in Christian work.

Edward Kirk Warren

AS a friend and promoter of world-wide Sunday School work Mr. Edward K. Warren was better known than as president of the Featherbone Company.

Sixty years of continuous activity in one Sunday-school is a great record in itself. In this school in Three Oaks, Michigan, Edward K. Warren was scholar, teacher, officer, superintendent and finally was superintendent for life. Mr. Warren began his relationship with the Sunday-school work at large when he attended the International Convention in Atlanta in 1878. At once he brought things to pass at home and organized the Berrien County Sunday School Association, in Michigan, and since that time he attended every annual county convention with the single exception of the one in 1916. He was secretary of that association for five years and president for about twenty-five years. He was a member of the State Executive Committee of the Michigan Sunday School Association for about twenty years and held the offices in turn, of Secretary, Chairman and President. For twenty-five years he was a member of the Executive Committee of the International Sunday School Association and held numerous offices, finally being president of the organization. Mr. Warren died in Three Oaks, Michigan on January 16, 1919 and it will be impossible to fill his place in the Sunday School world.

D. W. McWilliams of Brooklyn

IN financial and business circles Mr. Daniel Wilkins McWilliams of Brooklyn, New York, was known as a banker and treasurer of the Manhattan Railway Co. In missionary circles he was better known as founder of missions in Korea and a member of the Foreign Mission Board of the Presbyterian Church and other religious organizations. He died on Tuesday, January 7, at his residence, 39 South Portland Avenue, Brooklyn in his eighty-second year.

Mr. McWilliams was born in Hamptonburg, N. Y., and at the age of 18 he entered the employ of the New York & Erie Railroad. After devoting five years in the banking business with the Chemung Canal Bank at Elmira, N. Y., he was elected Secretary and Treasurer of the Toledo, Peoria & Warsaw Railroad Company, in 1861, .here he remained for nearly six years. From there he went to the banking house of Henry Q. Marquand, becoming a partner in the firm. He became a member of the Lafayette Avenue Presbyterian Church in 1866 and was subsequently adeacon, an elder, and Superintendent of the Sunday School. He was alife-long frend of the evangelist, Dwight L. Moody, and had served as trustee and Treasurer of the Arthur T. Pierson Memorial Bible School of Seoul, Korea. Mr. McWilliams was twice President of the Y. M. C. A. in Brooklyn.

THE MISSIONARY LIBRARY

Asia Minor, by Walter A. Hawley. Maps and Illustrations. 8vo. $3.50 net. John Lane Company, New York. 1918.

This description of Asia Minor has a double claim upon our interest. First, it is a good book on a subject of perpetual interest and, second, it is a timely discussion of a subject that has just now assumed special significance. Mr. Hawley justly reminds us that in the Hohenzollern dream of placing under the sway of a single power a wedge of country cleaving Europe and extending from the North and Baltic Seas to the Persian Gulf, Asia Minor became of special importance because of its capability, under scientific cultivation, of largely supplementing the agricultural products of the German Empire, and because it lies along the direct road to the fertile Mesopotamian valley. Accordingly, the Germans obtained from the Turkish Government several concessions, and before the outbreak of the great European war had built a railroad from the Bosporus through the heart of Asia Minor, and had constructed an extensive canal for irrigating the central plain. The author outlines the physiognomy and history of Asia Minor, its scenery, its present primitive agricultural and industrial conditions, its peoples and their manners, customs and religious observances, and he describes in an interesting way the classic ruins of this memorable region.

Islamic Africa. By R. Burton Sheppard. 12mo. 127 pp. 75 cents. The Methodist Book Concern, New York, 1914.

The Africa here described is the Northern and Central part of the Continent brought most under Moslem influence. It is this part of Africa that presents the greatest problem. The author visited the continent during 1910 to 1911 as secretary to Bishop Yartzell and gives here some of the results of his observations and studies. The book is not the work of an expert or an authority, but is rather a popular presentation of collated facts and opinions.

Nigeria—the Unknown. A Missionary Study Text Book pamphlet. 56 pp. 1 shilling net. Church Missionary Society, London, 1918.

The Niger basin is a huge territory in tropical Africa, about 1000 miles long by 500 miles wide. It is under British control, is largely Moslem, and the chief missionary Society at work is the C. M. S. It is almost unoccupied territory, but is extremely important to the future of Africa. This little text book forms an excellent introduction to the study of the subject.

History of the Methodist Episcopal Church in Mexico. By John W. Butler. 12mo. 156 pp. $1.00 net. Methodist Book Concern, New York, 1918.

Dr. Butler's father, William Butler, founded this mission, and the son was for over forty years a missionary in Mexico. He is therefore especially qualified to write a history of the work from 1872 to 1918. It is a volume of personal reminiscences and facts, gathered from first hand knowledge. The story of each field is taken up separately and in the last chapter Dr. Butler describes briefly the progress in the last half century in Mexico.

The Oregon Missions. By Bishop James W. Bashford. 12mo. 311 pp. $1.25 net. The Abingdon Press, New York, 1918.

The indebtedness of America to home missions can never be fully described. Here is one item in the credit sheet. Oregon was saved to the United States by missionaries, the Indians were converted, the land was made safe, and education was started by missionaries. Bishop Bashford tells the story graphically and impressively. It should be known by every Christian and every patriot. It is thrilling. This story emphasizes the part Methodists played in the history of the Northwest.

The Faiths of Mankind. By Prof. Edmund D. Soper. 16mo. 165 pp. 60 cents. Abingdon Press, New York, 1918.

Many are not interested in missions because they know nothing of the faith and practice of non-Christians. Professor Soper here gives us a brief study course which outlines some of the main features of Judaism, Christianity, Buddhism, Hinduism and Animism. It is a book for college students, and the method followed is daily topical Bible readings, with twelve weekly studies, each in a different religion, two weeks each being given to Hinduism, Buddhism, Islam and Christianity. They are clear, concise and helpful studies on a new plan.

Your Negro Neighbor. By Benjamin Brawley. 16 mo. 100 pp. 60 cents. The MacMillan Co. 1918.

The Negro in America is a real problem which must receive serious attention. Mr. Brawley views it from a Christian standpoint and presents the facts clearly and forcibly. After an historical review of the Negro in America he reviews his relation to industries, to education, to lynching and to Christianity. The hopeful outlook is emphasized and there is much of constructive value in this helpful little study of the American Negro.

Under Coligny's Banner. By Albert Lee, Ph. D. 8vo. 314 pp. 6 shillings. Morgan and Scott, London. 1918.

Under the guise of fiction, we have a most interesting story of Hugenot France of the days of Henry of Navarre. Such a story brings vividly before us the changes that have come since the Jesuit persecutions, when it was a crime to own a Bible and one could not be purchased except at great risk and at a cost of a hundred crowns. Great is the change today when Roman Catholics and Protestants unite in a financial campaign for the Army and Navy, and even in religious services.

Dr. Scofield's Question Box. Compiled by Ella E. Pohle. 12mo. 166 pp. $1.00 net. Bible Institute, Chicago, Ill. 1918.

Arranged under topics alphabetically the compiler has gathered together many illuminating and practical answers to questions on the Bible doctrines and Christian practice given in connection with Dr. Scofield's Bible Correspondence Course. A full subject index opens up this rich storehouse of one who is an unusually clear and sound Bible teacher.

The Right to Fight. By Sherwood Eddy, LL. D. 12mo. 87 pp. The Association Press. 1918.

The Christian position in regard to the European war is here clearly stated by one who has seen the causes and effect both in America and in Europe. Dr. Eddy discusses the German views as contrasted to the Biblical principles. This is good material for correcting some mistaken ideas of strict pacifists.

FACTS WORTH QUOTING

Of all the Protestant missions in Africa over one-fifth of the missionaries, almost one-tenth of the native staff, more than one-fifth of the baptised Christians and nearly one-eighth of the pupils in schools were connected with German missionary societies. The future of the missionary enterprise will be tempered in some measure by the re-adjustment of this work in the Peace Settlement. (See page 251.)

* * * * * *

One-fifth of the world's population, more than the combined population of the United States, Canada, South America and Africa live in India. Christian teachings have filled the people with ambition. Their new ethical ideas are derived to a startling degree from the New Testament, although most have not yet been led to the full acceptance of Christ as Saviour. (See page 259.)

* * * * * *

India as a field of work among Mohammedans is second to none in promise and accessibility. Many confess that for them the tenets of Islam have little meaning, except as a symbol and reminder of past glory. (See page 259.)

* * * * * *

Nearly two thousand American and Kurdish children were gathered by the Turks into an orphanage at 'Antoura, Syria, in 1915 and 1916. Last October after the Franco-British occupation of Beirut, only 669 orphans survived the Turkish methods of conducting an orphanage. This remnant is now cared for under French and American direction. Industrial and educational classes will be formed and a plan of self-government will be introduced. (See page 287.)

* * * * * *

Although Meshed, a city in Eastern Persia, on the border of Afghanistan, is the first great sacred city of Islam in which Christian missionary work has been established, two-thirds of the expense of the medical mission work has been paid by the Persian people. (See page 266.)

* * * * * *

It is a glorious testimony to the missionary spirit of the French Protestant churches that in spite of the awful sacrifices of the war, their offerings to missions have been only one-sixth or one-seventh less than in pre-war times. (See page 289.)

* * * * * *

The American Government is preparing to create Soldier Agricultural Settlements to give an outlet to the virile forces now returning in khaki. This may furnish the key to the whole problem of social reconstruction. There are still 372,000,000 acres of uncultivated land which can be improved. Allowing 100 acres to a farm would mean 370,000 new farms, and allowing 100 families to a church the necessity is seen for 3,700 new churches within the next few years. (See pag 270.)

* * * * * *

The Chinese are hungry for education. A school for working boys in Shanghai has grown in two years from 30 to 130 pupils. The teachers are volunteers and the course includes reading and writing Chinese, arithmetic, English, games, Bible Study and religious meetings. (See page 306.)

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The first Mormon church building erected in New York State was dedicated in Brooklyn last February. At this service it was announced that there are at present in New York State seven Mormon congregations with more than 750 members. (See page 308.)

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Home mission folk take notice: Of the 335,998 American Indians in the United States 260,193 can neither read nor write, and only one-third of the entire Indian population can speak English. (See page 308.)

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